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SIXTIETH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION,

FOR THE YEAR

1894.

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1894

MADURA:

LENCA PRESS, PASUMALEN

1893

General Summary of the Work of the American Board for 1894.

This Society was organized June 29th, 1810, its missionaries were sent out in 1812. It is supported by Congregational Churches of America and conducts, in 20 Missions, in 12 countries and in 26 different languages. During the 82 years of its history the Board sent out 2,110 missionaries and assistant missionaries, these 889 were men, 682 of them ordained, (34 were physicians), 55 unordained physicians, 152 teachers, preachers and business agents.

Of the 1,321 women 864 were wives of missionaries, 457 were unmarried. During the past year 44 new missionaries were sent out, of whom 13 were men and 31 single ladies.

The aggregate receipts of the Board have \$27,616,111.59.

STATISTICS OF PRESENT FORCE.

Missions	...	...	...	...
Stations	...	...	...	...
Out-stations	...	...	...	...
Missionaries, men and women	...	...	...	...
Native Pastors	...	...	...	...
Unordained Preachers and Catechists	...	...	...	...
Total Native Laborers	...	...	...	...
Churches	...	...	...	...
Church Members	...	...	...	...
Added during the past year	...	...	...	...
Colleges, High Schools and Seminaries	...	...	...	...
Students in the above	...	...	...	...
Other Schools	...	...	...	...
Pupils in the above	...	...	...	...
Whole number under instruction	...	...	...	...
Native contributions, so far as reported	...	...	...	...
Total Receipts of American Board	...	...	...	...

THE
SIXTIETH
ANNUAL REPORT
OF THE
✓ A. B. C. F. M.
AMERICAN MADURA MISSION,
FOR THE YEAR
1894.



MADURA:
PRINTED AT THE LENOX PRESS, PASUMALEI.
1895.

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REPORT

OF THE

American Madura Mission.

1894.

As the children of Israel, grateful for the deliverance God had wrought for them, set up a stone by the wayside for a memorial, so we, as we reach the close of another year of our labors together with Him, recalling His great mercies to us and tracing the leadings of His hand, would gratefully repeat their words, "Hitherto hath the Lord helped us." Whatever of success we are able to report this year, whatever of new villages entered, new homes visited, new families brought within the care of the church, and souls baptized into a newness of life in Him, for all of these we would ascribe all the praise to Him. Sorrows, also have come and many trials to mind, body and spirit, but these, too, have been sent by our Heavenly Father and for them we praise Him.

I. The Field.

The work of the mission is confined to the Madura District, which is in shape an irregular parallelogram, 70 miles wide by 100 long, lying between the ninth and tenth degrees of north latitude and with a population of about two and a quarter million. The language of the vast majority of the people, and in which all our vernacular

work is carried on, is Tamil. Our mission field is divided into eleven stations, the station of Kodeikanal having been merged again into the Periakulam Station, of which it was formerly a part. These stations vary in size from 100 to 1,090 square miles in area and from 10,000 to 30,000 in population.

Although the prices of grain have continued to be high and the rains in parts of the District have been light, it has been a year of comparative comfort. There has been a fair harvest and work for nearly all who have wished it. The scourge of India, cholera, visited us severely at the close of the last and the beginning of this year, and our losses by it were mentioned in last year's report. It came again in March and April and again in July and August in the Southern part of our mission and our losses therefrom were quite large, though we are glad to state that but few of our mission force or native agents suffered from it. At the close of the year it has appeared in the form of sporadic cases, all over our field, though not severe in most places. In one village, from a family of recent converts to Christianity, it took both parents and one of the three children.

II. The Force.

At the close of the year there were employed, in our eleven stations, 13 missionaries, 16 assistant missionaries, 23 native pastors, 133 catechists, 15 evangelists, 58 Bible women, 288 teachers and 26 medical agents, or a total of 543 native agents; 5 less missionaries and assistant missionaries, and 10 less native agents than last year.

1. THE MISSIONARIES.—Our number at the beginning of this year was larger than ever before in the history of the mission, but our losses have outnumbered our gains. In the latter part of February we were all saddened by an accident which befell Mrs. Noyes. Her carriage was overturned in one of the narrow, obstructed streets of Madura

and she was so severely injured that, for a while, most serious results were feared. She was finally able to start for America, accompanied by Miss B. B. Noyes, and we rejoice to learn that her health is now very much improved. Again, in June, we were obliged to part with those who had endeared themselves to us all. Mr. Jeffery was compelled to return to America with Mrs. Jeffery, owing to her inability to endure the climate. We greatly regret this necessity, but we do not question the wisdom of Providence which brought them here for even so short a stay. Our heartiest good wishes go with them.

Three children have been born into missionary homes this year:—Martha Montague Van Allen, January 4th; William Hopkins Chandler, January 9th; Marion Christine Elwood, October 10th. In November we were glad to welcome to our number the Rev. W. M. Zumbro and Mrs. Gertrude S. Holton; we trust that they have many years of service before them here.

In addition to the eleven stations mentioned above there are nine special departments; 1. Pasumalei College, 2. Pasumalei Seminary, 3. The Madura High School, 4. The General Medical Department, 5. The Medical Work for Women and Children, 6. The Madura Girls' Training School, 7. The Hindu Girls' Schools, 8. The Madura Bible Women's Work, and 9. The Bible Women's Training Institution. Our force was so limited during the year that several of the missionaries have had charge of two stations, and part of the year two have had charge of three stations each, while the four last mentioned departments, which need the full time and attention of six ladies were managed by three, necessarily at a disadvantage to the work and a great tax upon the strength of the ladies in charge.

The need of new missionaries to lift and lighten the burdens pressing upon the over-burdened ones is a most urgent one.

2. PASTORS.—We are able to report three more pastors

this year than last, a total of 23; all of these, save one, are in charge of churches, scattered through eight of the stations, many of them having charge of two or more churches, and the oversight of the congregations scattered among the smaller villages of their pastorates or of the stations. The new pastors are the Rev. Y. Joseph Taylor, of Aruppukottei, where for several years he has served as teacher and catechist; Rev. G. K. John, at Mandapasalei; and Rev. A. Gnanamutthu, who is in charge of the new church at Mundudeipu, in the Tirumangalam station.

This year the plan of employing Representative Pastors was instituted. The mission was divided into five groups of stations, having regard to the area and Christian population of each, and a pastor was appointed to each group. His duties are to visit each congregation of the portion of the field which he represents, in order to study its needs and acquaint himself with the general situation, to report at the September meeting and join with the missionaries in discussing the matters brought up. In this way it is hoped to develop a sense of responsibility among the pastors, to give them a voice in the administration of affairs outside of their own churches, to establish closer relations between missionaries and pastors, and to gain a clearer perception of the needs of the people.

3. CATECHISTS AND TEACHERS.—As in most of the stations many of the catechists teach schools, and as so large a part of our work is an educational work, these two branches of our native agency are often spoken of together. Many of the catechists are well-tried men of Christian experience and have received a theological training at the Pasumalei Seminary. They are in charge of the various small congregations which are not under the immediate charge of a pastor. Some of them are Normally trained or certificated teachers and thus they are recognized by Government as qualified to teach, and the schools in their charge are eligible to receive grants-in-aid according to their results in the Government examinations. As far as

possible, in opening new work, and in taking on new men, effort is made to get men of more thorough education. But education is not all; an earnest Christian character often impresses its testimony upon men where a superior education might not influence at all.

Mr. Tracy writes concerning one of his helpers; "I ought to give at least a passing remark to one catechist who died during the year. He was a man far from prepossessing in appearance, and with a very limited education, but considered from the standpoint of spiritual work I believe he was worth a dozen better educated men. He could read and write fairly well and that was all that he could do in the educational line, but with a humble spirit that knew its limitations. He did not go in much for reading or writing, but he did go in for Christian example, and for the simple, faithful, homely observance of Christian principles, and he was known, and honored, and trusted by men of far higher social rank than himself, and, what was best of all, he knew how to lead the congregation which was in his care into his own way of thinking. They are poor, but they are clean. They are often hungry, but the Sabbath is sacred time to them. They are often subjected to petty persecutions, but they know of a land which is the possession of the 'poor in spirit' and bide their time. They are ignorant, but not of the promises, and when I was among them after his death, they said them over to me, and added, 'We are still poor, but he has come into his inheritance.' The work that he did among that little company will abide, and I would that I had a hundred such workers. He lived, the Lord only, who feeds the sparrows, knows how, on Rs. 5 per month and lived on it uncomplainingly. He never asked for more, he owned no land, he asked no favors, he lived a life of trust and, so far as I could judge, an exceptionally contented life. I did not know, until after his death, that the hut which he called his earthly home never had a door or window in it; but if his outward surroundings were about as mean as they could be, his spirit must have risen above

them, for I never heard a complaint. He had neither voice nor ear for music, but he could make a joyful noise unto the Lord, and he could and did teach his people to do the same. My heart was touched to hear his poor old mother say, after his death, 'I am old and poor and blind, but I have borne one son and his name was' I will not give his name, but it is an honored one among those who knew him, and it is one of the few that I shall never forget as bearing witness to what a simple faith in the word and work of an Almighty and ever-blessed Redeemer can make out of a poor outcaste Hindu. Blessed be His name that such lives are possible. Some word or some kindly influence, years ago, turned his face towards the light that lighteth every man that cometh into the world, and like the far-off stars in their silent turning, he shone unnoticed but undimmed, till lost in the light of the full and perfect day. I do not praise him, I only refer to him because of the fellowship that I had with him. He was of the order of latter day saints, one of the true souls that cannot have lived in vain."

Mr. Chandler writes of his catechists; "Pastoral work, school-teaching, peace-making, and general civilizing work,—these are what they are doing. Through the influence of one of them three Hindu boys have been sent to Pasumalei by their parents, who pay full fees for them. When the first one started for Pasumalei his grandmother called him and said, 'Now you are going to a Christian school, you must do just as the Christian boys do.' It was a pleasure, a couple of months later, to visit the Christian congregation in the boy's village and see him attending the service and repeating the Bible Lessons like a Christian boy. Another was able to win the esteem of certain enemies of Christianity by dissuading the new Christians, under his care, from having anything to do with a quarrel, into which, as heathen they would certainly have entered a few months before. And one of the leading men of the place, who had made trouble about our securing land for a church, has become friendly and taken to reading the Bible for himself."

Although these men are generally of a limited education, measured by western standards, yet they are far in advance of the large majority of the people among whom they live. A very ordinary address, requiring but little preparation or study, will therefore suffice, hence there is great danger of their settling down into a self-complacent routine. Several methods are employed by the mission to prevent this intellectual stagnation. The helpers are graded into three classes, and suitable lessons and textbooks are provided for examination at the two semi-annual gatherings of the mission agents in March and September. The subjects of these lessons are chiefly Biblical and doctrinal. A special examination is held in September, when the agents are promoted, if worthy, from one grade to another. An annual prize Bible examination is also held, for which questions are prepared and issued a year in advance, and all the agents are urged to prepare themselves and compete. They are also urged to subscribe to the mission and other periodicals, published, within the means of all, in Tamil and English. Mr. Perkins writes of his agents; "It is encouraging to notice that some of the pastors are alive to the danger of stagnation and settling into ruts, and are seeking, by reading and studying, to improve themselves. Two pastors and one of the teachers are studying the Greek Testament in connection with Pres. W. R. Harper's Correspondence School in America. It is also noticed, from time to time, that addition of desirable books are being made to their libraries."

Perhaps the best intellectual stimulus the agents receive is from the monthly meetings with the missionaries. Mr. Jones thus describes his monthly meetings with his agents; "My monthly meetings with the agents last two days, we aim to make them of as much use to the men as possible, both in the line of spiritual quickening and intellectual uplifting. These meetings have been precious occasions to all of us. We open with a Bible-reading and prayer-meeting, in which all participate, upon a subject assigned the month before. Essays are read, discus-

sions carried on and sermons preached and criticized. The monthly lessons are repeated; the report of each member heard; their registers and congregation books examined; the Home Missionary Society meeting held; conversations are conducted upon the leading events which have transpired in the world during the last month; salaries are paid and street-preaching is carried on. Save the work of a missionary in visiting the congregations of his station, by which he can thus meet personally every catechist and teacher, I can imagine no better or more important way of guiding, strengthening and inspiring the force of a station than this, of spending two days monthly with them at head-quarters and helping them to return to their work filled with new hopes, new ideas and a new spirit for the work of the coming month."

4. EVANGELISTS.—There were fifteen evangelists working in ten of the stations this year. These are men who give their whole time to evangelistic work, preaching and selling or otherwise distributing Bibles, Bible portions and religious literature among the Hindus and Mohammedans. They are, in all cases, supported by the native Christians, either by the Christians or the mission agents of a station, or by their contribution given to the Madura Evangelical Society, (the Home Missionary Society of our people), which has been working forty-one years, and has this year devoted over Rs. 1,260 to the support of evangelists and in aiding those churches which are not yet able to support their pastors.

Mr. Chandler reports of one of the two men thus supported by the Madura Station Christians; "The evangelist whose work is among the villages is a converted Brahmin, and on that account was much hated by the Brahmins, at first, but now he reports them as friendly. Eleven of them have bought Scripture portions of him and are studying them, and others are especially interested in the incarnation and the atonement. He has found a number of families ready to become Christians."

5. BIBLE WOMEN.—We can report only one more of this class of workers than last year; but there is an ever increasing call for more of them in all parts of the mission, and as soon as a class of trained women is sent out from the Training Institution they will all find immediate employment. From all those who have oversight of their work come reports of their zeal and industry, in which they set good examples to all the other classes of workers and by which they win the respect and sometimes the approval, even, of their Hindu neighbors. Extracts from several of the reports of their work are given later on in this Report.

6. MEDICAL AGENTS.—The number reported as serving in the mission this year is 26. Before the Government established local dispensaries in the chief towns of the District our medical agents were more evenly scattered over the mission; but now, aside from three of the stations, which are removed from other medical aid and where numbers of children are gathered in schools, the whole of our medical agency is centered at Madura and Dindigul, where our two medical brethren reside.

III. The Work.

Our work divides itself naturally into two classes of effort in behalf of our Christian community,—building up character, giving instruction to those who have seen the brightness of the Sun of Righteousness and desire more of his light; and second, the more purely evangelistic work of preaching to and teaching the non-Christians.

1. WORK FOR THE CHRISTIAN COMMUNITY.—This work centers around the churches and congregations, and is carried on by members of the whole mission force. The missionaries who are in charge of station work visit and inspect all their congregations as often and as regularly as their other duties will allow. This is called

Touring in distinction from Itinerating, which is devoted mainly to evangelistic work alone. Touring is recognized as a most fruitful and important part of the work; it is to share in this that the Representative Pastors have been appointed. All the pastors, beside their regular Sabbath preaching services, visit the members of their flocks frequently, talking and praying with them, instructing them in their difficulties, strengthening them in their trials, reproving them when wayward and at all times seeking to set before them worthy examples in Christian living. The same is true in respect to the catechists in their congregations, and the teachers in their schools. The Mission Catechism, (ஏனப்பால்) "Spiritual Milk," is taught in most of the schools and the Bible always has the first place in the studies, the children memorizing many verses, and taking great pleasure in repeating them when the missionary comes to inspect their work. For the sake of uniformity and system among the different stations the mission has, this year, had prepared and distributed among all the congregations and families a plan of Bible study, a course of topics covering five years. Comments upon the subjects of this course will be made, month by month, in the (சந்தோஷ செய்தி) "Joyful News," one of our monthly papers printed at Pasumalei. We hope thus that the study of God's Word will be greatly increased all over our field.

(a) CHURCHES.—One new church has been formed this year, making the number thirty-eight. Concerning this church Mr. Jones writes; "In the month of August we had the pleasure of organizing a separate church in the village of Mundudeipu, in the Tirumangalam Station, and of ordaining as pastor of the same Mr. A. Gnanamutthu, who has been their catechist for the last six years. This congregation is the largest congregation in any one village in the mission, numbering nearly three hundred souls. Up to this year it was a part of the Mallankineru church. As this had become an inconvenient arrangement, and the

people were very desirous of being organized as a separate church, the local Council was called for that purpose, and unanimously concurring in the wisdom of the movement, established them as a separate church. It is a very vigorous, flourishing congregation, provided with a substantial edifice and exercising no small influence upon the surrounding community. Under their catechist they have made considerable spiritual progress of late, and I am glad to believe that they start out on their new career as a church under circumstances of much promise. One interesting and encouraging fact connected with the occasion is that the new church assumes self-support from the first day of its separate existence."

Our church-membership has increased by 245, our congregations, or adherents, by 701, only two stations reporting losses. These gains are in spite of an unusual number of deaths and removals on account of the cholera, and in spite of several cases of discipline where people have been found acting unworthily of the name of Christians. Many, too, have left the District in search of work on the tea and coffee estates on the hills and in Ceylon. With better harvests and more work available we hope for their return to their homes and to their church relations.

(b) CONGREGATIONS.—The name, adherents, is given to those who come to us, giving up their heathen observances and seeking to be enrolled as Christians, and to be taught and cared for as Christians. They come often from mixed motives: that they may get education for their children, or protection from persecution, or other material help; but, with all these motives, there is often, clearly, a conviction of the truth that the one way of salvation from sin and its power is in Christ. We welcome them, although their motives are unworthy, glad of the opportunity it gives us to teach them the eternal Word whose "entrance giveth light." We are glad to be able to report twenty-nine new villages entered in this way this year, a total of 417, and twenty new congregations, or 299 in all.

On this point Mr. Perkins reports:—"During the last year we had a large number of additions from Hinduism: thirty from one village, sixty-six from another, ninety-four from another, one hundred and thirty from another, besides a few from different villages. In the case of some of these, since their coming over to Christianity there have been some active measures on the part of the Hindus to get them back, and some vigorous persecution has been undergone. It, however, has only had the effect of strengthening them in their new-found faith. In a village, where many recently embraced Christianity, the agents of the station cannot help remarking on the great change perceptible in regard to the reception of the Gospel from that of several occasions when the force of itineracy workers visited this village. I particularly remember how, about nine months ago, a noisy, laughing, indifferent crowd surrounded the preachers, with the only apparent desire to hear the music and see the white man. This indifference was particularly discouraging to the missionary, active and angry opposition being decidedly preferable. On leaving the village the pastor said; 'We will wait; the time will come when they will hear us.' It was a prophecy more quickly fulfilled than anyone expected. Last month, as I looked at the quiet, orderly audience of between 250 and 300, seated before us in the bright moon-light, listening to our words and trying to join in our hymns of praise and reverently bowing with us in prayer, I could not help thinking of our former reception in this place."

Mr. Hazen writes; "In some of our congregations there has not been even a single communicant up to this year, although they have been under instruction ten or fifteen years. Investigation shows that they were trying to serve two masters. They were holding on to certain heathen ways and yet trying to get the benefit of Christianity. There were two things which we could not tolerate. They must stop eating carrion, and must not blow their horns and beat their drums at heathen festivals, else they could not come to the Lord's Table. They ob-

jected, saying that it would take away their livelihood and would expose them to prosecution. But we stood firm, and they are beginning to yield. From those very congregations that for years have not presented a single soul for baptism and the Lord's Supper some have come forward this year and have asked to be admitted to the church. And we have received them after assurance that they had renounced the offensive practices. The stand for purity which we took proves, under God, to have been the very thing which called them out."

Mr. Tracy writes of a new congregation in the Periakulam Station;—"A congregation, composed of the Paliyar caste, living at the foot of the Periyar Hills, was received this year. I went to their village in July last, and can testify to their being the most abject, hopeless, and uncompromising specimens of humanity that I have ever seen. There were about forty of them in the little settlement which was situated in one of the most lovely spots; a beautiful stream of pure water was flowing, as it had flowed always, within a few feet of their rude grass huts and yet they were as filthy in their personal appearance as if they were mere animals, and very unclean ones at that. Rich land, that produced a luxuriant crop of rank weeds, was all about them, that, with a little exertion on their part, might have been abundantly irrigated and produced continuous crops of grain, yet they lived on nuts and roots and various kinds of gums that they gathered in the forests on the slopes of the hills above their settlement. Only two of the community had ever been, in their lifetime, more than seven miles away from their village into the open country below them. Their huts were built entirely of grass, and consisted of only one room each, and that open at the end. The chief man of the community was an old man with white hair, and just beginning to show signs of leprosy. His distinctive privilege was that he was allowed to sleep between two fires at night while no one else was allowed to have more than one. A distinction that they were very complaisant

about, perhaps because with the distinction was the accompanying obligation to see that the community fire never went out. As he was also the only man in the community who was allowed to have two wives, I inferred that he probably delegated to them the privilege of looking after the fires while he did the sleeping, whereas in other families the man and wife had to take turn and turn about to see that the fire did not have to be relighted in the morning. They had no place of worship but seemed to agree that the demons of the forest around them were the only beings they had to fear beside the Forest Department. Their ideas of right and wrong were much on a par with their ideas of cleanliness and filth. They were barely clothed, their rags being, in one or two cases, held about them by girdles of twisted grass. They had much the same appearance that many a famine subject presented in the famine of '77, except that they seemed to have had no better times to look back upon and hence took their condition more as a matter of course. I saw no indication that, while living in the midst of grand scenery, where Nature might have been supposed to have taught them something, by storm and sunshine, of unseen powers, they had ever realized that there was a Cause or a Person behind it all. The forest had been their home from time immemorial, yet the forest seemed to have taught them nothing more than it might have been supposed to have taught the prowling jackal or the laughing hyena. There were no domesticated animals about the place, strange to say, not even a pariah dog. They seemed to have no ideas of hunting, any more than they had of agriculture, and as for any ideas of the beauty or solemnity of the place that they had selected for their village-site they were as innocent of such things as they were of the beauties of Robert Browning's verse. In their utter and abject condition it probably did not mean very much to them to say that they would become Christians if we would come and teach them, but it remains to be seen what possibilities the truth may awaken in them."

From many parts of the mission come reports of results from the faithful seed-sowing of the past; from Manamadura Mr. Hazen reports such accessions, at Tirumangalam, where Father Herrick so faithfully lived and taught, and at Pasumalei, Mr. Jones reports quickenings to newness of life, directly traceable to the work of those who have gone before.

Mr. Tracy tells of one of his pastors meeting, in one of the unfrequented parts of the district, among the hills, a man named Matthew. When asked how he came by that name he said it was given to him when he was a boy and attended school under Mr. Coyle or Mr. Hickey, he did not remember which, he had forgotten how to read but he remembered, and described the missionary. He said that he had always been a Christian, but it did not appear that what he had to show as Christian living corresponded with what even the most liberal interpretation would call by that name. Yet, as a testimony to the length of time that such an impression as he received in boyhood can remain, his experience is not without significance. He professed to be desirous of having Christian instruction, but his sincerity remains to be tested.

Dr. Chester writes of the death of two prominent workers in the Dindigul Station during the closing months of the year; one was the wife of Pastor Clark. Of the other he writes; "He was known as Gnanasokkappa Reddiar. Before renouncing heathenism he lived near Tirumangalam and was a well-known Hindu preacher, knowing and repeating and singing many of the songs and sayings of the Tamil poet and sage அகஸ்தியர் (Agastyar). For years he wore over his head an அரிசண்டம் (arikandam) or iron cage, which is now in America and has been shown in many of the churches. By this act of merit, as it was considered, and by his earnest preaching he collected from the Hindus a large sum of money which he devoted to digging and completing a sacred tank. He was led to renounce Hinduism and accept Christianity by the faithful and prayerful efforts of one of the Tirumangalam Station catechists, who frequently read and explained to him passages from the

Bible. He labored as an evangelist in the Dindigul Station for many years, and was loved and respected by both Christians and Hindus. He was an able preacher and had a good knowledge of the Bible. He was sick but a portion of two days before his death, and gave evidence of a strong faith in his Saviour whom he had so well served."

(c) SUNDAY SCHOOLS.—This branch of work is carried on very fully in all parts of the mission, even more fully than our statistics show, as not all the schools are reported, many of them being the village day-schools, meeting on Sundays for the exclusive study of the Bible. The International Lessons are followed and great help is gained from Dr. F. N. Peloubet's Notes and from the Picture Rolls and Cards illustrating attractively each Sunday's lesson; as the schools are held at different hours at the central stations one picture-roll will often do service in two or more schools.

As in America, the Sunday Schools are considered the feeders of the church, often being the nuclei of new congregations, which later grow to become churches.

(d) THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.—There are several of these societies in the different stations; Mr. Jones has organized eleven among his village congregations in the Tirumangalam Station, with a total membership of 173, and all of the Boarding Schools report them, for boys and girls separately, and that from them several have been received into the church this year. The English Y. P. S. C. E. reported from Madura last year, among the Railway people, is still kept up and besides its regular weekly meeting supports a Sunday School of its own. The Superintendent of the school is the District Traffic Manager and is well qualified by his experience in the same kind of work elsewhere for doing good here. The Y. P. S. C. E. at the West Gate, Madura, sent a contribution to the Board this year, by Miss Swift; and the one at Melur, one to Mr. Gutterson for the work of the American Missionary Association.

(e) THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Madura Y. M. C. A. has kept up its meeting without flagging, and has entered into fellowship with the Pasumalei Association. It keeps up a Sunday School conducted by one of its members in the heart of the city, close by the great temple. The Pasumalei Association has raised funds and employed a teacher-evangelist to work chiefly among village young men, in employment, who wish to learn to read, or who are glad to be supplied with reading matter and read under friendly direction. The work is supervised by the students, and appears to be going on prosperously. The Association has contributed Rs. 10 towards supplying religious literature to the Southfold Hostel library. The Association prayer-meetings have been kept up with regularity and the twenty-minute Bible-reading, at the beginning of each day, continued. In the Melur Station an Association was formed this year in a new congregation where there are several young men. Another meets in the house of the Christian carpenter who is thus trying to do what he can to help others.

(f) THE ORDER OF KING'S DAUGHTER.—Mrs. Tracy writes of the only Circle Reported this year; "The Circle of King's Daughters is the medium through which the women of the several churches of the Periakulam Station are very helpful in impressing God's Word upon the minds of the Hindu women. Each member of the Circle has pledged herself 'In His name,' to do her best to bring, each week, by her personal effort, some women to hear of Jesus. A knowledge of God is thus being spread abroad by earnest Christian women who, except for the incentive of being among a large number, would feel that their family cares were quite enough to prevent their making this extra effort. Two and two they go into the highways and byways and hold meetings with the Hindu women wherever they can secure listeners. In quite a number of houses the women have been asked to offer prayer. And as they take leave they are invited to come often; 'we like your

songs and talks.' The order has passed its experimental stage and is accomplishing the object for which it was organized. The women have entered into it without pressure of any kind and with a natural heartiness that is very satisfactory."

(g) CHRISTIAN FESTIVALS.—This is a form of effort for the strengthening and upbuilding of the members of our Christian congregations which deserves more than a passing notice. It is a form of worship; a social and religious festival of a day or two's duration, somewhat similar to those which are so popular among the Hindus. They have been successfully employed for several years by our brethren at the north, and in the last two years they have been successfully conducted in one or two of our stations.

Mr. Jones writes of the two he conducted this year; "They have proven so useful, helpful and inspiring, and withal, so suited to the tastes of the people that they heartily and unanimously voted to make them permanent and to conduct them, hereafter, in different parts of the station. The meetings were enthusiastically conducted throughout the two days of each festival. Beginning early in the morning of the first day with a praise-meeting, the two days and evenings were crammed with work embracing general meetings for addresses, an offering service, a consecration meeting, the Lord's Supper, Endeavorers' meeting, Magic Lantern preaching services, and last but, to the people, not least, a grand procession through the streets of the town. At these festivals it was very pleasant to see many people who had travelled from ten to twelve miles and had brought provisions with them for their two days' stay besides thank-offerings to the Lord, all enjoying the occasion greatly, and apparently gathering therefrom strength and enthusiasm." The meetings held at Arrupukottei and Mandapasalei in February, and the time of the ordination of the two new pastors, were very similar to these described by Mr. Jones and were equally enjoyed by the large numbers attending them from all over the station and from other stations as well.

(h) SELF-SUPPORT AND BENEVOLENCE.—It has been said that the Hindu Christian shows his strength by bearing persecution rather than by his activity. Giving certainly is an active virtue and here as elsewhere is a quite accurate measure of the spiritual health of the Christian life. Thus our gain of nearly Rs. 100 over last year, is a healthful and encouraging sign if we but remember that a gift is to be measured, not by its size, but by the amount that it leaves in the giver's hands. Our gain in contributions has not however, kept pace with our gains both in adherents and church-membership, as last year they were more than ten annas to each adherent and Rs. 5-5-0 to each church-member while this year they are about nine and three-fourth annas and Rs. 2-3-0 respectively. One discouraging feature is that some of the poorest, out of their poverty, give actually more than very many of the wealthy do out of their abundance. The deceitfulness of riches seems to be a much greater snare to the latter than to the former in the matter of proportionate giving. The money is contributed in various ways; by the Sabbath morning offering, when a harvest of small copper coins is gathered, even the child in arms contributing its mite and looking up to its mother for the unfailing smile of approval; by handfuls of grain taken each day from the family store; by kalliams, or little earthen pots, which are given to each family school or to individuals, and which are brought twice a year, broken, their contents counted and announced. Another way is the bringing articles for sale and giving the proceeds,—a sheep, a brace of fowls, a pumpkin or other vegetable or fruits, eggs and needle-work. Thank-offerings are frequently given at the birth or baptism of a child, at the time of marriage or on recovery from illness, or the safe return from a journey. The system of giving tithes of all income is practiced by many, but not as generally as we desire.

Some of the churches support their own pastors and contribute to the funds of the Native Evangelical Society which is to aid weaker churches to support their pastors

and to send out evangelists. In this way the Madura West Gate Church, in addition to raising its pastor's support and the entire care of the church building, supports a Bible woman and has opened a school for poor children on the church compound. The Christians of the Madura Station and the mission agents of the Tirumangalam Station each support two evangelists; the latter paying 5% of their salaries for this purpose. Three of Miss Swift's workers are entirely supported by the contributions of Christian women and girls of Madura, while the money for a fourth woman is ready when a suitable worker is found; the money for one of these women was raised this year by the pupils of the Madura Girls' Training School. The sister of a Bible woman gives her whole time to the work, without salary.

But it has not been by contributions of money alone that our Christians have shown their devotion to their Master; in some cases they have been called to bear no small amount of persecution for righteousness' sake. No persecution, however petty and mean, is at the time joyous, yet we have the consolation of knowing that it is one of the proofs of the leavening process going on among the people who are so aroused, and hence it is a sign of the vitality and effectiveness of our work. Several very interesting cases are reported. Mr. Hazen writes; "Certain high caste Hindus have been much vexed at the efforts made to elevate the depressed classes. In two places where we attempted to erect houses of worship we were driven off with violence. At one place, after long discussion with us, they signed a paper allowing us to build, but have completely boycotted our Christians; they have stolen their young paddy (rice plants) by night and, again and again, have driven their cattle to the pound when quietly grazing upon common ground. In another place it seemed best to carry the matter to the Courts, where a Hindu Magistrate decided in our favor and imposed fines on five Brahmins and seven Maravas for assault and house-tree-

pass. Several congregations are without houses of worship because no land can be secured."

Mrs. Hazen also writes; "Those who know how much good seed has been sown in Manamadnra for thirty years will rejoice with us over the fruits thereof received this year. In December last year one woman of the Vellalah caste received baptism having made a good confession and having left friends, home and caste for Christ's sake. Another interesting case is that of an old woman, widow of the first watchman employed by Mr. Capron, thirty years ago, when the Manamadura bungalow was being built. Ten years ago, she and her husband were almost persuaded to become Christians, but family ties and caste bonds were too strong and they were hindered. Three weeks ago, this old woman, blind and decrepit, was brought half a mile to the church in a hand-cart and was baptized. She is so old and so harmless one would think that she might be allowed to live in peace her few remaining days. But a Brahman who employs her grandson refused to give payment due unless the old woman was turned out of doors, saying that if a Christian prays in any house the devil flees from that house and will not return until propitiated. The young man, fearing that the result of losing his house-devil would be evil instead of good, turned his old grandmother out; and for eight nights she slept on the ground under a tamarind tree with no food except some fruit which was sent to her from the bungalow without knowledge of her trouble."

Mr. Jones also mentions several instances of persecution of Christians who have come out from the robber caste and who have been persistently and systematically reviled and persecuted by their heathen relatives to the extent, in one case, of burning a straw-stack worth Rs. 40. He adds; "In the meanwhile that lone Christian family was in nightly terror lest their house should be burned over their heads. And yet, while they joined our faith only two years ago, both man and wife are firm and cheerful under it all; and they told me, only recently, that there

are to-day, in that most superstitious and bigoted village, as many as fifteen men who have ceased to rub the sacred ashes on their foreheads. Their firmness under persecution has already borne this fruit in that village and we hope for more."

3. WORK FOR NON-CHRISTIANS.—This includes work for Mohammedans, who object to being considered heathen as they worship the same God we do, but regard Christ as only one of His prophets subordinate to their own especial one. In the preceding report of the work for the Christian community of course much has been included that would come under this head; which simply shows that the work is one and cannot be arbitrarily divided. A comparison of the statistics will show that about 435,000 people listened to the preaching of the catechists, evangelists and Bible women, 20,000 less than was reported last year.

(a). ITINERACY.—This form of evangelistic work has been carried on in all the stations. Sometimes the missionary has gone out in the tent along with the helpers; at others the pastors have had oversight of the work. The heavy rains of the rainy season, as usual, interrupted this work but in spite of this hindrance 53 itineracies were held, over 3,400 villages were visited and 162,000 hearers were reached. Concerning the method of conducting the itineracy, Mr. Perkins' words voice the growing conviction of all; "After this year's work on the itineracy we are more convinced than ever that the most efficient way of working is to encamp for several days in a few places, rather than a few days each in many places. The number of hearers is necessarily much less, but the character of the work is far better. Formerly it was the plan to encamp in a central village and, when all the surrounding villages had been visited once, to move camp. But though all the surrounding villages were visited it was necessarily a hurried visit to each and if, after due deliberation, any questions arose in the minds of the hearers they could not be answered, for the preachers were off to another village.

'Then we moved camp once in two days, now we move once in four or five days, and go many times to the same village and to the same people, not only preaching but talking over the matter with them familiarly and quietly, when possible, individually. The noisy, busy market-day and place, which we formerly always sought, we now always avoid; our experience teaching us that our words are received with more thoughtfulness and attention when the mind of the people is not intent upon buying and selling.'

(b) BIBLE WOMEN'S WORK.—That these women are doing a much needed work is shown by the wide and effectual door that is opened to them. They are at work in every station of our mission, and from every one in charge of their work come favorable reports. It is a growing work, it is an effectual work, it is purely evangelistic both in its methods and results and it attacks heathenism and superstition in their strongholds,—the women of the Hindu household. There is no need of needlework as an excuse, the women find more direct ways to reach their pupils. The largest number of Bible women in any one station is twenty-eight at Madura. Of her work together with them Miss Swift writes; "My immediate work is in three departments and involve the superintendence of forty-one women, of whom thirteen are engaged in the work in the city, fifteen in the villages and thirteen others are in special training for future work. The work is almost purely evangelistic, whatever teaching is done is merely introductory to the preaching which follows. A very large number of women come under our instruction, and for a portion of the year, at least, have listened to the reading and explanation of the Scriptures. Of the 518 names struck off the rolls more than a fourth have either died or have moved from the city; and of the remainder, a large proportion have been prevented by their relations from studying. The hearers are such women as sit and listen while the Bible woman reads and explains some Scripture passage but who are not regular pupils. Many will thus

hear, repeatedly, and the figures in our statistics gives the aggregate number, since it would be impossible to know how many may have heard more than once. Nine of our thirteen city Bible women devote their time chiefly to work among the Tamil-speaking castes, who form the majority of the population. Seven women have been received into the church as a result of this work. One of these has suffered much petty persecution and several have been severely tested by the necessity of standing up for the Lord among unbelieving relatives. Three more women are seeking admission, and we hope will be baptized at the first communion service of the new year. The Bible women give their whole time to the Hindustani-speaking Mohammedan women. One is a converted Mohammedan woman, and when we first sent her among her own people the women everywhere were greatly excited. They threatened her life and tried in every way to intimidate her. But the excitement died away in time. We have forty-seven pupils at the end of this year as against thirty-seven last year, while sixty-nine women have been visited at regular times. Some of these have begun to read the Bible. That Mohammedans are the most difficult of all people to reach is well known. Many women will receive the teacher gladly, but the moment that the name of Christ is mentioned there is a cry of disapproval. They especially object to hearing us say that He is God, or the Son of God. The work among them differs from work among Hindu people in that they have some knowledge of God and of the Old Testament Scriptures, and know and speak of Christ as a prophet. Until within a few years past the silk-weavers have held themselves aloof from all educational or evangelistic influences, and when the Bible woman began her work among them it seemed almost as difficult as that among Mohammedans. She has, however, gained a large number of pupils and as she long ago reached the limit of her time and strength would find it difficult to do more. The silk-weavers are a very interesting people, differing very much from the Tamils. It is said that

they were brought from the north, many centuries ago, by one of the Pandian kings. At the time of the census, they asserted, with obstinate vehemance, that they were Brahmans. They speak a dialect of Gugerati, from which country they are said to have emigrated. By trade these are silk-weavers and when we visit their houses all the women sit about busily plying their looms while we talk to them. 35,000 silk-weavers, or about half of the number to be found in the whole of the Madras Presidency, are living in the Madura District, and a very large proportion of this number, in the city of Madura. They are especially fond of singing, and much has been done among them by this means. We printed, in Tamil, a classification of Scripture verses, originally arranged by Mr. Harold Sayles, and accompanied these by Tamil lyrics embodying the teaching of the Scripture texts upon different subjects, such as sin, the punishment of sin, the way of salvation, etc. The lyrics were written by three of our Tamil brethren. This little book has proven very useful to us in our work, not only among the silk-weavers, but among all classes. A few days since, one of our pastors was talking with a weaver, when the man softly opened his money-bag and took out a little book carefully covered with white paper. The pastor thought that it was probably some heathen book, but on opening it, found it to be the Gospel of St. Luke. 'Where did you get this book?' 'The Bible woman gave it to me,' was the reply, followed by the question, 'Have you any more books of this kind?'

"The census returns for 1891 show that 90% of the people live outside of the large towns, in small villages and hamlets. It is necessary to carry on a strong work in the center, but since so large a proportion of the population is to be found scattered about over the country and not in towns, how important it is that our evangelistic work should reach out in every direction from the city. There are but fifteen towns in the whole district, while there are 4,088 villages. In the Madura Taluq (county) within

a radius of ten miles are not fewer than 300 villages. The work under my superintendence is confined to these villages. We began to send women out into these villages about six years ago. Upon entering a new village they are met by the all-sufficient reasoning, 'It is not our custom to learn to read; it is not our custom to learn to sing.' So it requires repeated visits and much persuasion to induce a woman to try to learn. Then, after a Bible woman has succeeded in winning pupils, she must follow them to the field, or the pasture, or the river-bank, or wherever they happen to be when she arrives. Many are the hindrances to regular study and it takes the women a long time to learn to read. Yet this year we have had 720 pupils, scattered in forty-four villages. Six of these we newly entered this year. My visits are necessarily somewhat infrequent but the Bible women go daily. Fifteen women are engaged in the work which has been begun and continued under the most difficult conditions. Except in such villages as where we have Christian congregations it is not possible to send out a woman to live alone. Many of them are therefore obliged to walk long distances daily before beginning their work; and when they return, it is to cheerless homes, not to rest but to go to the bazaar to do their marketing and back again to cook their food before they can take the rest they so much need. It will be a desirable change to select certain villages as centers and there build small houses for two women who could, from these centers, visit all the villages within a radius of several miles. It is impracticable to rent houses but, by providing such houses for the women, we could relieve them of annoyances caused by heathen house-owners, and, by putting two or three women together, give them the help and companionship they need in their difficult situation."

Miss Perkins writes from Aruppukottei; "The past year has been a trying one to missionary and helper. In June, July and August an epidemic of cholera prevailed in Aruppukottei which greatly interfered with the work of the Bible women. In some parts of the town work was sus-

pended; the people, men, women and children giving themselves, with much fanaticism, to the worship of Kali, the goddess of cholera. Night and day we could hear shrieks mingled with their heathenish music and tomtoms as they paid their vows and endeavored to appease this goddess with their offerings so that she would depart. Our nights were disturbed by this hideous worship. Several of the readers were bereaved in the loss of husbands and other loved ones. During the past few months the Bible women have been working undisturbed with enthusiasm and, I trust, with faith. Our nine Bible women have had about 300 women under instruction during the year. Good seed has been sown. The time of fruitage must come. Work has been commenced in two new villages two and a half miles from Aruppukottei. In one of these villages a Zemindar has recently been converted to Christ. Women of his household, and women also of the homes of his relatives, have expressed a desire to learn to read. I have sent to them the wife of the catechist of those villages. There is also an opening for the work of another Bible woman in another village two miles from Aruppukottei. I hope to place a woman there in January. This will make a staff of ten Bible women for our station. I shall endeavor during the coming year to place women in other villages near enough to Aruppukottei to permit me to supervise their work. As I have been visiting the homes of the readers for the last time this year, (I endeavor to see each reader three times each year,) I have been much encouraged by the deeper knowledge of Christ which many of them evince. They believe in His love and power but do not as yet appreciate His vicarious sufferings. They are not burdened by sin and therefore do not feel the need of a personal Saviour, although many of them call Him இரட்சகர், the Saviour. As I have women come from the spindle with so little time at their command that I must, as hastily as possible, hear them read and recite what they have been taught; as other women come to me with crying babes in their arms, I am much impressed

with the fact that God's Spirit is working in our midst. What women, at home, would give the time and effort which these women do to learn about a new religion, or to learn to read had they never been taught? We have thirty Mohammedan women under instruction. From time to time opposition arises, among the Mohammedans, to our teaching their women the Bible. Women under instruction are taught not only to read but they learn the Ten Commandments, the Lord's Prayer, and Bible verses and stories. The coming generation of women will not be as ignorant and superstitious as the past was. If husbands and brothers wish to embrace Christianity they will not be hindered by the women of their homes."

Mrs. Elwood writes from Palani; "A very interesting result of the Bible woman's work is the desire of a high caste family consisting of a mother, daughter and daughter-in-law, and their two young sons, to unite with the church. The three women are widows. They have been reading with the Bible woman for several years. They have been Christians for a long time, but have lacked the courage to come out openly and be baptized. They now wish to do so, but are prevented by their brother-in-law. He has taken upon himself the oversight of the whole family, and has forbidden the women to leave the house. We are anxious to find a place where we can have a quiet talk with them, but so constant is his watchfulness, they cannot get away without his knowing it. They are afraid of him and so do not come. The only thing for them to do is to leave him entirely; and this we hope they will soon do. These women gather other women into their house to tell them about Christ and how much He has done for them. The means of self-support which prevent many converted women from breaking away from relatives, does not trouble this family. They have supported themselves by making and selling cakes, and this they will continue to do hereafter. The youngest woman has a young daughter who is also a Christian. Her uncle has completely hedged in her way by compelling her to marry his brother who is much

opposed to Christianity. A Mohammedan who heard the Bible woman teaching a Hindu girl was so pleased with the lessons, that he asked her to go to his home and teach his daughter. She went and began the lessons; the mother became interested and now wishes also to learn to read, but says she is too busy to begin just now. This is the first Mohammedan reader the Bible woman has had. Other women come in to listen and she takes this opportunity to tell them about Christ. She is very happy over this new opening."

Mrs. Hazen says in her report; "Our work this year has been characterized by two aims; first, to urge upon those who have shown an interest in Christian truth the importance of accepting Christ now; the second, to preach Christ and His love to as large a number as possible of those who have never heard of Him, or, having heard, have but little real knowledge of Him. With the latter end in view the Bible women, accompanied often by other Christian women, have visited all the surrounding villages and hamlets many times, in addition to their work with their regular pupils. Besides this they have done a good deal of itinerating work, sometimes remaining away from home from three to six days and visiting villages forty miles distant. In this way 406 visits have been made to 176 different villages and thousands have heard the Gospel message.

"As a result of the first aim, that of a personal urging individuals to accept Christ as their Saviour, we have received a little fruit, an earnest of the coming harvest. Like the village work, this has been carried on, not by the Bible women alone but other Christian women have joined them, showing a most commendable zeal. At our last communion a woman of the Ottan caste, who is employed by us as sweeper, wished to receive baptism, but her knowledge of Christian truth was so meager that we thought best for her to wait. So great was her disappointment that for three days she wept whenever the subject was spoken of and would not be comforted. Although an

outcaste she was turned out of caste. Her relatives met in council, beat her parents twice for allowing their daughter to become a Christian and levied a fine of a pig and nine rupees, with which to buy toddy and other things for a feast. Six others have seemed to be Christians and have promised to receive baptism, but, as the day approached and relatives threatened, their courage failed; we still hope that two of them, at least, and possibly more, will unite with us at our next communion."

Mrs. Tracy has had charge of two women at Periakulam throughout the year and two at Battalagundu since June, of them she writes; "The women have been met by indifference many times, and have been interrupted by those who have wished to argue, but have met with little opposition from the husbands and fathers. A caste man, of wide influence, asked one of them to teach his wife to read; he had, himself, been giving some time each day to her instruction but now he wished her taught by some one better instructed than himself, he said. By his action others of the same caste were influenced to listen to the Word. Not long after, this man was attacked by a fever and suddenly died; eleven days later the wife succumbed to the same disease. Both of them had heard much of the truth and died, as the Bible woman believed, with a saving trust in the Redeemer. It is not uncommon to have the women admit the falsity of their own religion and wish their husbands were of like mind. One silk-weaver woman, who met with a great sorrow in the death of her only son, said, 'Why should I not believe in Christ? He has taken my son, but I love him the more.' She would speak of her sorrow without a sigh or a tear. Her friends said that she had a devil in her. But with great forbearance she replied, 'I have the teaching of the Good Book in my heart.' In not a few instances we can see that the love of Christ is breaking down the strongholds. We are glad to have received some Brahman women under instruction; they welcome us to their homes with our message of God's love though they assured us, a year ago, that we

could not come unless we taught sewing, for which we have no time. Thus, during the year, we have been led into many homes whose women have not before learned of Jesus, and we receive a kind and cordial welcome. One man asked, 'Why do you come to all our houses and talk of your Christ and His crucifixion?' The Bible woman calmly answered, 'The Bible is like selling milk, butter, fruit and the like in the public streets. We are not ashamed to go to every street and tell the story of our Redeemer. We are glad to tell of Christ publicly in all houses, for we are spreading good news to everybody.' When the country greatly needed rain the women believed the drouth was caused by the Government's stopping the Hook-swinging Festivals. The Bible woman was ready with her answer; Jeremiah XIV: 22, furnished the text for a most helpful lesson upon waiting upon the one true God and Father of us all."

(c) STREET PREACHING.—This is carried on, more or less, in all the stations, frequently in the evening with the aid of magic lanterns, of which there are eight in the mission. In Madura preaching services have been kept up throughout the year at four places, and during the latter months a fifth was opened at the request of the Christian workers. Not less than 200 people thus hear the Gospel, from week to week. Some come regularly, and some have thus been led to attend our church services and to reading the Bible. One very interesting case was that of a young man, already under conviction of truth, who attended one of these services last summer, when disturbances were made and stones were thrown. He followed the missionary who had had the meeting in charge, engaged in further conversation, and, a few months later, broke away from his caste and family and made a brave confession of his faith in Christ, first in his own home and later in public. He was expelled from his home, but his faith rose above that and he is now a faithful earnest member of the church at Melur. In April at the great

Chittbirei Festival, when vast crowds of Hindus assemble from all over the District and from other Districts, all the workers of Madura Station, and many from Melur, joined in holding street preaching services in different parts of the city and out in the dry river-bed where thousands were encamped. In the evenings, also, large audiences were addressed, both with and without the aid of two magic lanterns. The Bible women also did efficient work. Mr. Elwood reports an incident in connection with the use of his lantern; "We found ourselves at the door of a house where, until July, lived a girl of a lovely character, a secret Christian, and who was then married to an uncle, a Hindu, three times as old as she. We enquired of her old grandmother, where the girl was, and learned that she was at present in town, having come on a visit. Her brother conducted us to the house where she was staying. We asked if we might show the pictures there at a certain time and we were told that we might. As this girl and her mother were both the pupils of the Bible woman she was appointed to do the preaching. At the set time we went to the house and met, first of all, the pompous Hindu husband. It began to look as though it would not be so easy to show those pictures, but we went boldly into the little court where cows were tied at one side, a woman cooking at another, and people sitting at another. As I began to set up the apparatus the husband suggested that it would be well to get permission of the owner of the house to show the pictures. We calmly told him we had it. But we did not know that these people thus far mentioned did not own the house, so, in fact, we had not secured the owner's consent. However, the Gospel was earnestly preached in that house for over an hour and many heard, among them several of the Bible women's pupils. I have since wondered that we were not all ejected, but the Lord, for the sake of those who believed on Him there, did not allow any objection to be made. I hope yet to show those pictures in other Hindu houses." As an illustration of effort on the part of our Christians for their heathen neighbors,

Mrs. Chandler relates the following; "A poor Christian widow, whose only son died some time ago, was visiting me, and expressed her weariness of life and her desire to depart and be with Jesus. When I suggested that He kept her here because He had a work for her to do, she brightened up at once, and told of her efforts to serve her Master. She was greatly drawn to a poor heathen woman by the similarity of their trials, both being widows and having lost their only sons. So she began to tell her of Jesus, and teach her to pray to Him. At length, they formed the habit of having a little season of prayer together every morning, before going out to their daily toil. One morning they lingered longer than usual over their devotions, the result being that when they reached the field the owner needed no more laborers; so they went and gleaned and secured more than their usual day's wages. The surplus, they decided, should go to their Lord. Again the same thing happened, but this time another land-owner happened along in search of laborers, so they went to his field and he paid them more than the usual wages. Again they considered this of the Lord and took courage. The heathen woman every Sunday would go to church and give just as much in the contribution as her Christian sister. Thus the latter was greatly stimulated in giving, and naively remarked, 'It won't do for me to give a poor contribution because this woman does just as I do.'"

Mr. Jones writes similarly; "Another good brother of over seventy years gives me much satisfaction in his earnest, loving service. I always like to visit his small congregation and find them possessed very much of his own good spirit. His salary is only Rs. six monthly, and yet I have never heard one word of complaint from him. And he was one of the first among the agents, at the beginning of this year, to suggest that all remit a month's salary this year, in view of the financial straits of the Board and Mission. And yet he, in common with all the catechists and teachers, gives regularly an offering of more than one-tenth of all his substance."

(d) CHRISTIAN LITERATURE.—We are gratified to think that over 3,900 Bibles and portions of Scripture have been distributed during the year, and at the reports coming to us from all sides, of people beginning to read the Word for themselves. Added to these, 994,000 tracts and 13,000 school and other books have been sold and given away. We have faith to believe that He who has promised that His word shall not return unto Him void will prosper these portions of it in their errand of life and light. Special efforts have been made to emphasize the importance of Christians systematically and regularly studying their Bibles and, that every one should own a copy, many have been sold at half price, some at a quarter, and some, where necessary, have been given gratuitously. We are indebted to the American Bible and the American Tract Societies for their annual grants to aid us in this work. Besides the two periodicals of our mission, "The True News" and the "Joyful News," edited by Dr. Washburn and Mr. Jones, respectively, a number of other religious papers, in English and Tamil, are taken by mission agents and, through their efforts, by other Christians, and Hindus and Moham-medans as well. May the Lord add His blessing to His Word, in whatever form presented.

IV. Medical Work.

There is a great deal of this work done that can never appear in the form of statistics. Each missionary home is, for the community adjacent to it, a sort of dispensary for emergencies and minor cases; not only because of the greater faith the natives have in the English Medicines the missionaries use over that which the Government Hospital Assistants dole out, but the care and gentleness and sympathy which the suffering receive often seems to do almost as much good as the medicine. In this way their hearts are opened towards us and they are much more ready to listen to and understand our words about their

greater soul-sickness, sin, and the Great Physician. Then, the prayers, that are offered by their sick-beds, even though in heathen homes, and with the ubiquitous crowd filling the door and window, if there is one, are always listened to reverently, or with a sharp rebuke to the careless on-looker by one of his more reverent fellows.

The medical work of the mission, all that is usually included in that term, is carried on in connection with the Hospitals and Dispensaries at Madura and Dindigul, and we are fully assured that this ministry to suffering is a work that is recognized as distinctively Christian and whose worth is appreciated by the people all over the District.

Dr. Van Allen reports from Madura; "The health of the mission, during the year, has been only fair. Mr. and Mrs. Jeffery have been compelled to return to America, the health of Mrs. Jeffery being especially reduced and Mr. Jeffery being seriously pulled down by an attack of cholera. The first three months of the year saw Mr. Chandler in such a debilitated state, due to an attack of cholera, that he was unable to attend to his station work. Fever and other causes due to the climate have compelled others of the mission to partially or wholly relinquish their work for a time. The serious accident to Mrs. Noyes, from her being thrown from her carriage, sustaining severe injuries to her head, left vacant an important work, which has thrown a heavy burden on one of our ladies already fully occupied.

"The Medical work in Madura has grown a little during the year. The tedium of the daily routine has been often relieved by interesting cases. Though the Medical service is a most exacting one, requiring at times almost as much work by night as by day, we are glad to know that by this work the people gain an especial insight into the philanthropy of the Christian religion and the love which prompts our efforts for them. We are often grieved that our kindest and best meant efforts are so little understood, but the

relief of bodily suffering, of which Christ did so much in Galilee, is useful, if in no other way, as a window through which the people may look and see our real feelings for their personal good. As a matter of figures, the number of cases, old and new, treated in the Hospital for Women and Children, and in the Dispensary has reached the total of 45,707 during this year. Patients have come to us from 515 different villages. It is a matter of almost daily occurrence for patients to come from a distance of from twenty to sixty miles. It is a most touching sight, but one common in India, to see a very ill person brought on a bed, carried miles on the shoulders of anxious relatives. It has been my sad duty twice this year to have to send such a tired and disappointed company immediately back to their village, their coming having been too long delayed. As one enters, more and more, into the life of the people and knows more the meaning to them of this and similar journies, the more he feels like straining every nerve to help them.

“Preaching is regularly conducted in the Mission Hospital premises every morning at 7.30 o’clock, to all the patients who come for medical treatment, and it is desired that no person should leave without his attention being called to the life beyond. Pastor Taylor, who has this work in charge, has been faithful in his presentation of the truth and reports several very interesting cases of moral awakening.

“The first of the year the Women’s Hospital was presented with Rs. 400, as the result of a Fancy Sale held under the auspices of Mrs. Dumergue and Mrs. Fischer. This has been called the Dumergue-Fischer Fund, and its interest goes to support a bed. We are under much obligation to these ladies for their interest in this work. We have in view the erection of a new hospital building, in which to carry on the work which has outgrown the little, old dispensary building. The new building will cost about Rs. 40,000. Of this Rs. 13,000 has been subscribed,

entirely by our native friends. The Rajah of Ramnad has paid the generous sum of Rs. 6,000 for this purpose."

Dr. Chester reports on the year's work at Dindigul; "There were treated at the Dindigul Dispensary and Hospital, in the year 1894, 24,567 cases, which represents the number of prescriptions written. Of this total 10,568 were new cases, or patients coming for the first time. Of these new cases 5,837 were males and 4,748 were females. Of Europeans there were 82 patients, of Eurasians 60, of Native Christians 3,587, of Mohammedans 1,035 and of Hindus 5,821. The patients came from 721 different villages. There were treated, in the Hospital, or in their own houses, 252 in-patients. During a portion of the year under review there was a large number of cases of fever and dysentery. Just at the close of the year a few cases of cholera appeared in the town of Dindigul and in adjoining villages and they were very promptly treated.

"A dispensary, exclusively for women and children, in charge of a female apothecary, has been sustained by the Dindigul Municipality, in a building about half a mile from our Dindigul Dispensary. This however has not diminished the number of our female patients, our returns showing an increase over the total number for the previous year. Compulsory vaccination continues in the town of Dindigul, calves being used exclusively for the purpose. The Municipal vaccinator carries on his work in one of the rooms adjoining the Dindigul Dispensary and this is superintended by the Medical Officer of the Dispensary or by his assistants. The work has been well done and the large majority of vaccinations have been successful. The statistics of the Dispensary give us some idea of the amount of work done in a given time. But no statistics show how many aches have been removed entirely, and how many pains have been lessened. This is known only by the Doctor or his assistants, who see the patients daily.

"But it is this that makes everyone willing to take stock in the Dispensary, and bring others from their villages to

see, with their own eyes, the good it accomplishes. It is a very quiet, simple work which the Dispensary does, with very little of gilt and tinsel, and very little blowing of trumpets, but it gets at the heart of this people as few other things do, and wonderfully prepares them to hear of the love of the Great Physician."

V. Educational Work.

As Christ combined preaching and teaching and healing in His work and probably spent much of His time in training His disciples, so a large part of our work is a teaching and training work, to fit the people for their own large share of the work of bringing India to Christ. For this purpose we have to begin at the very beginning, and a very large part of our 64,000 pupils, just about five-sixths, are in the Primary grades.

(a) VILLAGE AND STATION DAY SCHOOLS.—Every station has a number of these schools which are usually located in the larger villages; the school at the central station generally being the largest and of higher grade with better qualified teachers it can, under immediate supervision, do better work. This is called the Station Day School in distinction from the Village Schools of similar grades. Almost all of these schools meet also on Sunday, for singing, prayer and Bible study. There are almost 150 of them. The teachers are selected with a view to their spiritual attainments as well as for their Normal Training and intellectual abilities. The Government grants based upon the results of its annual examinations are a material aid to the upkeep and establishment of these schools. The parents are required to pay for the books; and, as far as possible, fees are collected, so as to prevent pauperization and to insure regular attendance. Mr. Chandler relates an incident concerning one of these schools; "About the year 1872 a lad of the Kallar (robber) caste, while study-

ing in one of our Madura schools, learned about Christ from a hand-bill and from the Bible-lessons taught in his class. On his return to his village he remained for ten years in a state of indecision, and then, in 1882, was baptized by the missionary of the Society for the Propagation of the Gospel, who was in charge of work there; for his village was in the Trichinopoly District. Four years after his brother joined him, and two years after that two of his cousins, and so the work spread until now they number twenty souls, the firstfruits from that caste in all that District. Recently when the corner-stone for a new church was laid, the grown-up son of the first convert was baptized. So we rejoice that seed sown by our workers, many years ago, has been harvested by our brethren of the English Church."

(b) **HINDU GIRLS' SCHOOLS.**—Owing to the lack of funds the number of these schools is again less this year than last by seven, and less pupils attend them by 161, yet the efficiency of the schools remains good, though some of them are carried on at a great disadvantage. Mrs. Chandler reports for the schools under her care, in Madura; "We have four schools for Hindu girls and one for Moham-
medan girls, with 426 names enrolled. We were so pressed for funds, this year, that in June I was obliged to close the Bridge school and cut down the expenses of the other five, as much as possible. The irregularity of attendance from frequency of feast-days and the indifference of parents is a great hindrance to the work. The Central school is much improved by the addition of the second story, built by Mrs. Noyes. Her efforts for this school were her last work in this department before the sad accident which disabled her. It was while returning from inspecting this building that her carriage was overturned and she was so severely injured. We are not without encouragements. A marked improvement in the conduct and manners of girls, who have been in school for some time, is very gratifying. Many, also, understand the

plan of salvation, and we feel sure that some lay hold of it for themselves. In one of the schools many of the girls attend the regular services of the church as well as their own Sunday School. In prayer they kneel as devoutly as any Christians. One of the former pupils of this school by her firmness in not worshipping idols has suffered much persecution. Finally her husband fell grievously ill and she was accused of being the cause of it. She was ordered, for three months, to go around the courts of the temple, daily worshipping at the shrines, and was forbidden to go near the school. One night she succeeded in secretly getting away from home and came to the teacher for comfort. With tears she said, 'Although I may be forced to do this, my heart is with my Saviour.' In another school, girls who had been in the habit of worshipping the lamp as soon as it was lighted, in the evening, have learned to make a little prayer to Jesus, the Author of light, just before beginning their evening studies. The Mohammedan school is a source of much anxiety, in many ways. We have been obliged to change the building, renting a cheaper one, and also to get a new Hindustani-speaking mistress. She is unwilling to teach the girls secular action songs lest her voice should be heard by men in the street. The Bible instruction is given by the Master of the South Gate school, and he has been encouraged by the attention of the older girls. The little ones do not know enough Tamil to understand very well. A Christian, Hindustani-speaking mistress would be a great blessing to the school but there is no prospect of our getting one."

In Periakulam the death of the mistress, who had endeared herself to the children, was a sad loss; but under other teachers the school has gone on. A desirable piece of land has been secured, such that the school will become a center for work in that part of the town, as two Bible women's houses are being built upon it. The Government examinations showed that commendable work had been done in the school.

(c) STATION BOARDING SCHOOLS.—The opportunities for influencing the children by Christian example which these schools furnish are of the greatest value. Separated from heathen surroundings, taking their food and exercise together regardless of caste distinctions, frequently coming to the bungalow or visited by the missionaries or ladies in charge and daily receiving, by precept and example instruction in upright Christian living, they get impressions that are deep and lasting, often resulting in an entire change in their lives. As last year, the number of these schools is seven, the number of pupils in them is ten less, being 315. We cannot but regret any falling off in this form of work. Mr. Hazen writes of the school in Manamadura; "The Boarding School is increasing in number and usefulness. There has been much sickness from colds, fevers and influenza during some parts of the year. Five pupils have united with the church and the Y. P. S. C. E. has maintained a steady growth. They felt strong enough to have a public anniversary exercise, this year, and received well-merited commendation. The conversion of a large boy who came to us a Hindu and is now a church-member interested us much and rewarded the labor spent upon him."

Miss Perkins writes from Āruppukottei; "Our schools are a source of great satisfaction to us. In their examinations a child who fails is an exception. It was gratifying in the last Bible Union Examination to have the children do well and take some of the prizes. For the most part these children come from the homes of our Christians. They are sent to us at the age of character-forming and soon show the effects of our school training. A few months since, we had placed under our care a new convert to Christianity. She is an attractive girl of the robber caste, about sixteen years of age. She was brought to a knowledge of the truth through the efforts of one of our mission preachers. Surrounded as she has been by bigoted, heathen relatives her steadfastness is noteworthy. On one occasion she was dragged out of church and

beaten by her father, but I have observed, in India, in more than one instance, that when God, by His Spirit, calls one of His chosen ones, man cannot prevail against that soul. She is eager to learn, her end being to learn to read her Bible."

Mr. Tracy writes of the schools at Battalagundu; "There is no Boarding School at Periakulam, but all the boys and girls of that station, who would be received there if there were such a school, are sent to the schools at Battalagundu. The work of these schools has gone on since the departure of Mr. and Mrs. Jeffery, and I have reason to rejoice in the faithfulness of the teaching force, and in the health of the children. There have been two or three additions to the church from the Boarding Schools, one of the boys being from a Hindu family with whose knowledge and consent he was received. His influence in the school and at home during vacation time are referred to by his teachers and by the pastor in whose pastorate the parents live. How far the consent of the parents implied an appreciation of the step is open to question, though they knew that it meant severing caste relationships, and all that is implied in that. The boy was treated as cordially as ever at home, and the parents themselves professed to be, at heart, Christians. Much is to be hoped for from the boy's influence among his own people. One interesting feature of the year's work, has been the reception into the classes of the school, as day scholars, of several Brahman lads from the town. They have not asked to be excused from the Bible study, and their conduct has not been such as to imply any objection to mingling, in class and on the gymnastic ground, with those of every other caste in the school. The tendency to desire that these schools should be conducted as a species of charity is not eradicated yet, though I think that the intelligence of the Christian community in regard to the purpose of these schools and their obligation in regard to them is rising."

(d) SPECIAL INSTITUTIONS.—We have five higher insti-

tutions of learning, all in or near Madura. The Madura High School has been benefited this year by both Mr. and Mrs. Vaughan's regular instructions in the class-room and by their living in a rented house adjoining the school premises where they have been readily accessible to the pupils out of hours and have been able to meet all of their pupils socially and for instruction in music, a distinct advance upon the work that has heretofore been done in the school. Extracts from the reports of the principals of the four remaining institutions follow.

Dr. Washburn writes of the Pasumalei College and Training Institution; "The history of the year, as a rule, has little of what is commonly reckoned history in it, being the story of quiet times and uninterrupted work. Better crops, and with them better times, have come to our agricultural people after the hardship and distress of last year. And were it not that the ever-shrinking rupee is insensibly, but surely, impoverishing them, things would wear a still more hopeful aspect. The pestilence has not come amongst us, though it has prevailed in Madura, and the villages about us, with deadly severity; nor have we suffered from any epidemic. No important move has been made by the Government in its regulation of education, which had not been already foreseen and anticipated. The whole number of students' names on our rolls has been a little larger than last year, and the average for the months of the year a little less. The average attendance, however, has been satisfactory for us; namely, 90% in the High School, 94% in the College, and 95% in the Training Institution. In America, three days of illness is the estimated amount for boys and young men of the age to attend classes like ours. But Tamil students cannot show such a record of health as that; nor are the interruptions to study so controllable as in the United States. So far as irregular attendance is concerned, climate and mode of dress, malaria and contagious diseases, funeral and marriage ceremonies and religious festivals have far more to answer for than at home. It is quite true that Hindus die but once, like other people;

but the ceremonies which a death entails upon the living are prolonged, repeated, and dragged out to an interminable length. So-called marriage ceremonies begin often in infancy and are repeated again and again until an heir is born to the happy parents. This year, as last, the teaching staff of both departments has numbered twenty members, all departments being fully manned. In April we bade farewell to Mr. H. H. Stutson, B.A., after a little more than three years' service. He returned to the United States to prosecute professional studies. Mr. Stutson has been much missed, not only in his class, but in the disciplinary work of the establishment, and by the students with whom he sincerely sympathized and many of whom he often befriended in their times of need. Later in the year the Rev. W. M. Zumbro, M.A., arrived to engage permanently in educational work; but his time and strength will, for some time, be chiefly spent upon the Tamil language. Soon after the departure of Mr. Stutson, Mr. Paul Samuel, B.A., a former pupil of our High School and lately Head-Master of the Mathuranthaham High School till its discontinuance, joined our staff and has given the High School the benefit of his skill and experience. The Training Institution has had a prosperous year. As usual three classes of teachers, one, of men who had passed the University Entrance Examination, another, of those who had passed the Lower Secondary Examination, and a third, of those of Primary grade have left the school this year. The results of the Government Examination of the two upper grades, at the end of their course, were very satisfactory, and the inspection, later in the year, by the divisional officer, appears to have well satisfied him. The Collego and High School are still suffering from the changes introduced, two years ago, by the Educational Department, and by the University; and by a succession of too rapid promotions in the classes. Drawing, already taught with considerable success in the Training Institution and Practising School, has been introduced into the High School and will, hereafter, form part of the course. The

drawing master gained a medal for design in wood engraving and is heartily interested in his work. Besides the regular practice in singing, four days in the week, one or two of the teachers have taken much pains in privately instructing some of the pupils in singing. The gymnastic practice has kept up to the high level of former years; and the gymnasium and out-door games are very popular. There is a tennis court, a foot-ball and base-ball field, each well patronized by the students after the class hours and on holidays. The Library is dependent for its increase and improvement upon chance gifts of books and the small savings that may be made from the general expenditure of the combined institution, This year about 150 volumes, great and small, have been added to our stock of books, wholly by purchase. A part of these form the nucleus of a reference and lending library for the Southfold Hostel for Hindu students. A reading room has been kept open and much use is made of it Sundays, when particular pains have been taken to provide suitable books and papers for the students. Very much needed chemical and physical apparatus and supplies, models for the drawing classes and furniture for the school rooms have been added to what, in some cases, was our vanishing stock; and now we are sufficiently provided to illustrate practically most of the subjects taught. This does not mean that we have a chemical and physical work-shop for the students, a provision much to be desired, and which it is to be hoped may come in the course of time.

"I hope also that the time is not far distant when the sciences will take this practical form. Fifteen years ago a beginning was made in remodeling and enlarging the school buildings erected nearly forty years before for the 'Mission Seminary,' the conditions then were all very different from those now needing to be met. And since the remodeling began nearly every year has seen some advance in replacing the old and worn-out, with new and better educational plant; till nearly every building connected with the school is practically new. No new buildings have

been added this year, but almost all of our existing buildings have received such attention as will make them more fit and serviceable for the work done in them. The South-fold Hostel has continued in operation through the year, and has worked satisfactorily. Each of the lodging rooms has been occupied by one student. Twice as many might be accommodated if necessary. A room in the Hostel has been set apart and furnished for a library and reading-room and the beginnings of a library, freely accessible to all lodgers, has been placed in it. Water from a neighboring well has been brought within the court. Acceptable arrangements were made for the boarding department; and altogether, the occupants of the Hostel have been situated in a highly favorable condition for carrying on their work in the college and school. A building called Yokan Lodge, with rooms to accommodate twenty students, to be erected at the expense of a friend, has been begun, and it is hoped will be finished and occupied before the middle of 1895. This is especially designed for Christians and non-Brahman students, reading in the college and upper schools, and is the first step towards relieving the dormitory difficulty connected with the lodging of the older students, which I noted in my last report.

“In the New York Independent of Nov. 8th, 1894, appeared an article by a President of a University in the United States, in which he tells how he placed selections from Tennyson’s Poems, containing twenty-two allusions to Scriptural characters and events, before the newly entered Freshman class to test their general knowledge of the Bible. The result was that he got 44% of satisfactory answers. On the next Sunday, after receiving the paper, the same English quotations were placed before ten Tamil Christian boys, that were that week going up for their entrance examination to the University, and they were required to write their answers in English, in an hour and a half. The trial resulted in a fraction less than 80% of correct answers; and the percentage would have been larger, had not the Tamil translation of terms from the

Bible obscured two of the allusions and the language of other quotations been somewhat puzzling to them. 'Jonah's gourd' is translated in the Tamil Bible as 'Jonah's castor-oil plant', and 'Peter's sheet' is there translated as a 'cage-like blanket.' We do not claim very much of the very desirable *multum*, but our students certainly possess more of that than of the *multa* of which American students seem to have too large a supply. Eleven students have become communicants during the year, and two Hindus and two Roman Catholics have cast in their lot with us. The parents of one of these Hindus who opposed his leanings to Christianity very bitterly, subsequently went over to Ceylon. There the father recently died leaving debts which prevented the mother and sister from returning. On learning this the son dutifully gave up his place in the school and went over to Ceylon to work out the father's debt and bring home his persecuting relative. In the other case the father has become reconciled to his son's baptism and has renewed affectionate relations with him, though the other members of the family hold out against him. The boarding department of the school has contained an average of somewhat over 200 boarders through the year. The whole responsibility of overseeing the purchase of everything consumed in the department as well as the daily supply of the culinary establishment of all its needs and keeping all accounts, has again this year as for twenty years, been one of the services which Mrs. Washburn has rendered to the Institution. The boarding establishment is an important feature of Mission Schools in South India, and with it the quasi family life of the pupils under the head of the school. While this entails unceasing care and responsibility, it is an important instrument in disciplining somewhat into a Christian civilization young lives surrounded, in their homes, chiefly by the civilization of Hinduism.

"Among American Colleges, Williams College has the distinction of originating among American Christians, in practical form, the idea of Foreign Missions to the heathen, and through its Alumni, effecting the organization

of the American Board of Commissioners for Foreign Missions,—the first foreign missionary society in America. And for more than fifty years of the century which the college last year celebrated, Williams has had its representative at the head of the Pasumalei Institution,—first in its Seminary days, and later, since it has developed into a College and Training Institution. It is entirely in character that the College should sympathize with Foreign Missions and all the more in the Mission carried on under its own men. This interest was very generously expressed, at the beginning of this year, in a gift to Pasumalei College of nearly £320 and later, by an addition of more than £70. This has made up, and more than made up, for the great reduction which the Board was obliged to make in its grant for current expenses and up-keep. The critical state of our finances, at the time, made the donations doubly acceptable. Pasumalei occupies somewhat the same relation to Williams that the Noble College, Masulipatam, has occupied to the great public school at Rugby, England. And should a permanent relationship be formed between our Institution and the American College, such as for long has existed between the Masulipatam College and the great English school of Arnold, it might prove beneficial to both; the Williams instructor in the Indian Institution becoming the channel through whom vitalizing currents should flow between the two. We are also greatly indebted to old friends and new who have either renewed their contributions or sent us their gifts for the first time. A number of students have thus been supported by specific gifts.

“The Doherty class-room, for the erection of which funds were contributed last year, has, this year, been comfortably furnished. Others have contributed without specification as to the use to be made of their gifts. Such donations have been used for the maintenance of the work of the College and Institution. About one-third of the expenses of these has this year been met by the annual appropriation of the Board. For the remaining two-thirds, we are dependent upon fees, grants from the Government,

and special donations of American friends. To all these we tender our sincere thanks, glad to have fellowship with them in a work which yields its harvests even now while we are engaged in the toil, and is destined to bear yet greater harvests as the years go on. The civilization and religion of India, unsuited to times of general intelligence and intercommunication, have grown decrepit with age and are dying away. Every year added to our long residence in India adds strength to the conviction that it is not political and social reform alone, but Christ in the home, Christ in education, and Christ in the affairs of individuals and peoples that will make the new India, now struggling to come into existence, better than the India of the Vedas and the Puranas. And it is as Christian educators, standing between the homes of the people, on the one hand, and their business and public life, on the other, and sending out influences equally into all, that we take courage in our toil and welcome our supporters at home to co-partnership in it and its happy results."

Mr. Jones writes of the Theological Seminary; "The Seminary year has been one of hard work and encouraging success. The most notable event of the year has been the graduation of the first class under the present regime and the Commencement exercises therewith. With the outgoing of this class the Institution has also left behind its regular two years' course of study and has entered upon the enlarged, three years' course, a step in progress whose wisdom I trust the future will demonstrate. The Commencement exercises were full of interest. Some of the missionaries and a number of the Pastors were present and spoke words of instruction and encouragement to the members of the graduating class. These young men, fourteen in number, left a record of faithful, hard work, and earnest consistent lives during their stay in the Institution, and will, I am confident, each one in his sphere, do efficient Christian service. In the month of June a new class was received, which is, at present composed of ten men. Of these, however, one was in the Special Class of last year.

Of the new men, all were engaged in Mission service before joining the class. In this respect, I trust, it will remain an exceptional class. For, while I think it desirable that some, even a majority, of the students should be young men of maturity and of some experience in Christian work, I should feel sorry, both on the score of expense and of too much incumbrance, to have all of them experienced men, so long as this must mean, as it almost invariably does, at present, married men, and men of salaries much beyond the stipends of their educational grade. The members of this class are also distinguished for the number of previous years' service which they have had, some having been at work twelve and thirteen years; and the average time for all is about seven years. I shall hereafter doubt seriously the wisdom of receiving any but exceptional cases of those who have been more than ten years out of school. Notwithstanding this fact, the new class is, in many respects, a good one; and all its members are very diligent in their studies. The total number who have been on the roll since the term opened has been nineteen, of whom seventeen are now in attendance. We have continued, this year, with moderate success, the work of instructing the students' wives, of whom there are twelve, at present. We have aimed to give them two hours of class work, daily; and in order to enable them to leave their children at home for these hours we have engaged a nursery woman. Some of them have been regular and prompt in attendance; but the domestic cares and maternal duties of others have seriously interrupted their studies. There has also been an unusual amount of sickness in the families, during this year, though none have died. The teaching staff has been somewhat changed. Rev. Mr. Buckingham, on account of prolonged and serious illness, was retired and his place has been filled, in part, by Mr. P. Asirvatham, a member of last year's Special Class. Owing to want of funds, the services of the Violin Instructor were discontinued for the year, but I trust that his work may be resumed the coming year.

"The studies of the year have been conducted in the line of the scheme of studies inaugurated last year. For a class of three advanced students the Principal has been giving a course of lectures in New Testament Greek and devotes, besides, an hour weekly with four students to a review, in English, of Professor Stearns' 'Present Day Theology.' These with lessons in Professor Fisher's 'Church History' by Mrs. Jones, constitute the only studies conducted in English this year. Where so few students are sufficiently familiar with English to use it as a vehicle of thought it is hard to arrange for any but vernacular lessons. The weekly essays and discussions, maintained throughout the year, have helped the students not a little in the art of presenting their thoughts. There have been weekly exercises also in preaching, Bible reading, lyric singing and the composition of public prayers, with criticism by teachers and pupils on the same.

"I have also continued the lessons in voice culture and in singing. I trust that when the students leave the Institution they may have some idea of the importance of a good voice and a knowledge of the way of developing it. They are also trained in the art of leading a congregation in the singing of native lyrics. The Monday evening gatherings at our bungalow for conversation upon the leading events which have transpired in the world during each week, have continued to interest, and I am prone to think that these are occasions which have possibilities of much good not so much from the facts communicated and the vision enlarged as in the interest which is created for the first time, in most of the students, in the great world about them, and in the habit which it may produce of keeping, in the future, in touch with the outer world. The students' prayer-meeting has been maintained during the year, and one of the teachers usually attends these meetings, participating in its exercises. The outside evangelistic work of students and teachers has continued unabated. I have often wished I could do more of this work with the students; but the added labors and responsi-

bilities incident to my superintendence of the Tirumangalam Station make much effort in this line impossible. Yet I have kept up the Wednesday evening magic lantern preaching services in the villages. We have thus visited more than once, during the year, all the villages within a radius of four miles from Pasumalei, and have many excellent opportunities for preaching Christ, through the eye and the ear, to audiences ranging from 200 to 600, weekly. My plan is to take half of the students with me on each occasion, and give to each one a subject and a picture beforehand upon which he is to exercise his powers and bring the claims of the Gospel before the people. Never do we get so attentive and responsive audiences as while the people are kept spell-bound under the influence of the canvas. It is also, at the same time excellent training for the students in preaching to the heathen. These occasions are so popular that people from neighboring villages come to attend the 'show,' as they call it, even though they know that it may come to their own village the following week. The students and two of the teachers also spend a half of each Sunday in the villages in Christian work. They alternate morning and afternoon, so as not to lose all the morning home services; and they are divided into four parties for greater efficiency. Several of the students have assigned to them regular work for the year, such as the conduct of Sunday Schools,—two of which are being thus conducted by them for heathen children. In those schools about forty-five boys receive training in God's Word by them, every week. Two others have charge of small Christian congregations, which they visit and lead in worship every Sabbath. Besides this, they have been out on itineracies a few times, reaching out into Pasumalei, Madura and Tirumangalam Stations. More than 15,000 people have thus heard the Gospel through them. And upon these itineracies considerable Christian literature has been disseminated in the form of Bible portions, tracts and fly-leaves. The local festivals at Tiruparangundram also furnish rare opportu-

ities for evangelistic labors, and these we gladly utilize. Thus in study and work all the students have been busy throughout the year. In study they have shown diligence, and the results of their examinations testify to their progress.

“In their evangelistic labors they have not been without results; for we are beginning to see a few people in the villages diligently enquiring after the truth and seeking to affiliate themselves with the Christian community. And yet we look forward to much larger results in this direction. Few books of permanent value have been added to the library, during the year. I would that we might secure a few good and simple commentaries and popular books on practical piety. I wish to express my thanks to our old, and ever faithful friend, Dr. N. G. Clark, for a number of good books sent out for distribution to the English-reading members of the graduating class. Such gifts of useful books are very welcome to the students and form a substantial nucleus to what must necessarily continue to be very meager and limited libraries. One of the chief difficulties in the conduct of the Seminary, this year, beyond the general one of want of funds, has arisen from the need of houses for the married students.”

Miss Swift reports concerning the Bible Women's Training Institution; “The foundations of a building for this Institution has been laid and as I sometimes walk about the unfinished walls I feel as if I were walking around the walls of Zion. These foundations are like a promise pointing to future blessing and future enlargement, and we claim God's power and presence, according to His Word, to finish the work He has begun. But while we wait for our building, we are doing what we can. It became necessary in June, to divide our class, as it was no longer possible to carry on the work in my study, as heretofore. Dr. Van Allen kindly gave us the use of two rooms in the Women's Hospital where we have since conducted the classes. Thirteen students are now taking the full course, while a good number of city and village

Bible women daily attend the morning lecture. In our class work we take a course in the Life of Christ, followed by Church History; Biblical History and Geography are taught to both classes, and this is followed again by a course of lessons in the Old Testament. Analytical study of the books of the Bible, with simple lessons in Biblical theology complete the main portion of our study. A weekly lesson in Tamil literature is given for the purpose of supplying the students with suitable illustrations to use in their talks. Once a week the students give a talk upon some appointed topic, and are criticized by teachers and class. We have printed two small books this year for the use of this class, and have translated into Tamil a text-book on Geography. The practical work of the school is carried on, side by side, with the studies. The afternoons are given up to house-to-house visiting. The students take turns in leading our weekly prayer-meetings and conduct cottage meetings. The first two weeks of April were spent by the students in an itineracy among the villages. They went in two parties, and visited twenty-nine villages, addressing the people in 186 different streets. In some villages the whole population heard them. As our Lord preached 'the good news' of the kingdom 'the common people heard Him gladly;' so the common people everywhere heard with gladness these messengers of His. One woman followed them away from the crowd and asked, as the Philippian jailor did, 'What shall I do to be saved?' 'I am indeed a sinner,' was her confession. In several other places they were asked to repeat the whole story of Christ's birth and life and death, and upon its conclusion the women said, 'We believe.' A priest attempted to argue with the women, but ended by saying, 'All that you say is true; the Christian religion is the true religion.' The students themselves were greatly benefited by this work. It gave them an insight into the needs of the people and they came back filled with wonder and very thankful that God had made it possible for them to go out in this way.

“Many of the Hindu women, studying with the Bible women, have never seen a Christian service, and know nothing of the social forms of Christian worship. It is exceedingly difficult, therefore, to impress them with any sense of responsibility to associate themselves with others in worship. The majority of them never see any Christians, save the one teacher who visits them. We long to have those women, whom we believe have faith in Christ, unite with His people in worshipping Him. Since many of them cannot come to the church, it seemed to us a possible thing that the church should go to them. Within the past few months we have begun to conduct cottage meetings and at present we have twenty meeting places. Two or three of these meetings are under the care of one Bible woman or student of the training class, and they take several other women with them to assist them. At first there was a feeling that such meetings could not be possible, but after beginning the work we found that it was God’s time for a step forward and that a blessing was ready for the work. Several of the women who received baptism were converted at one such meeting conducted by the Christian sisters at the West Gate. One day, when I went to visit one of the pupils, a woman came forward and put a tiny baby in my arms, saying, ‘God gave me this child in answer to prayer, its name is Jebaratthinam,’ (Jewel of Prayer). The other women, who had gathered for a lesson, repeated her words, ‘Yes, the Lord gave it,’ and as I heard one after the other read the visiting ones talked it over as a company of Christian women might do. As I rose to go, they were afraid I would depart without praying with them, and at once exclaimed, ‘You must pray before you go.’ I came away from that house feeling that as long as Hindu women take their children as God’s special gifts, and speak of the Saviour as those women did, and show such a desire for prayer, we cannot but hope that the faith of their hearts is a saving faith, and that we shall see their faces among that great multitude before the throne.”

Miss Noyes reports concerning the Madura Girls' Training School; "In reviewing the work of the past year, I find causes both for regret and encouragement. My sister, Miss B. B. Noyes, and I had looked forward to this year, as one in which might be shown the great advantage to the school of the undivided attention of two missionary ladies. But owing to unforeseen casualties, not even for one brief month were we both able to give our time and strength to the school. My sister was obliged to leave for America early in the year, and since then the management of the school has been in my hands. The school has thus suffered from want of the personal supervision and teaching which it should have had, but on the whole the work of the year has been successful. This school, in addition to the Training Class, embraces eleven classes, five in the Primary Department, three in the Lower Secondary or Middle School and nominally three in the High School, although as yet, we have only two classes in that grade; the Kindergarten and Primary classes form a Practising School for the Normal Students. We employ certificated teachers to teach the upper classes, English to the lower standards, and to train and superintend the Normal Students. This is the only school in the District which prepares girls to receive any Government Certificate higher than a Primary Certificate. We receive pupils from all the stations of our own mission and, for the Training Class, have had pupils from Tanjore, Tuticorin and Karur. The total number of pupils now on our rolls is 173, of whom 120 are boarders, a slight fall from the number reported last year. The decrease has been in the number of heathen day-scholars and in the number of Training pupils. During the first part of the year, the Normal Class contained 31 students, of three grades, Upper Secondary, Lower Secondary and Primary. Twenty of these appeared for the examination for Teachers' Certificates in March, and all passed, fourteen for the Trained Certificates. Most of these have found employment either in our own Mission Schools or other schools

of Southern India. Owing to the abolition of the Higher Examination for women, and the general poor results of last year's Lower Secondary Examination, our new class contains no Upper Secondary students and few of the lower grade. This has made it necessary to employ a mistress for the IVth Standard, which was last year taught by Normal Students. The teaching of the lower standards has, for this reason, been less intelligent and satisfactory than formerly. The results of the Government Examinations have been fairly satisfactory. In the Infant Standard all who appeared passed, and in the IVth Standard seventeen out of eighteen candidates were successful. In the Primary Examination just held, out of eighteen candidates fifteen passed for certificates, one other being conditioned in optional subjects only. The Results of the Lower Secondary Examination are not yet published. The school earned nearly 40% over the amount estimated by Government by the results of the March examinations but this over-amount was not paid. The school has now been put upon the Salary Grant System, *i.e.*, hereafter we receive a percentage of the salaries paid to certificated teachers, instead of a grant dependent upon the results of examinations. This will seriously lessen the income from Government. Our High School has at last been recognized by Government, and we have two classes in this Department. We cannot expect our classes to be large or stable until we can fill them, as we soon hope to do, with girls who have been trained in English from the beginning. We consider this department especially important as since the abolition of the Tamil Higher examination for women, it is our only means of filling our Training School with well-qualified teachers, or supplying our schools with high-grade mistresses. We have this year secured a B.A. for these classes and hope, early in the coming year, to purchase the scientific apparatus which they need. Since June English has been taught in all classes as the first language. It seemed best to make this change, not only because Government would not longer accept from Christ-

ian girls, English as second language in the Middle School, but because it is the only way to give the pupils sufficient knowledge of English to make it of practical use in their teaching, or to secure well-prepared candidates for the High School. This raising the standard in English has thrown an undue proportion of our pupils into the Primary Department, but we hope this difficulty may be only a temporary one. We shall continue to have Tamil classes also in the Middle School if we have a sufficient number of candidates to justify the extra expense. We have reason to be thankful that no epidemic has visited us this year, and that we have had no case of dangerous illness. There has been the usual amount of less serious illness. At times the number of cases has been so great as to render it necessary that some of them should be in rooms necessarily used for classes a part of the day. In many ways the efficiency of the school is seriously hindered by its totally inadequate accommodations. But we rejoice that now we look forward with certainty to this hindrance being removed. We hope soon to receive from the architect final plans and estimates for our new building in Dindigul. While there has been no unusual spiritual awakening in the school the quiet leavening work goes steadily on. Eleven girls have this year united with the church on profession of faith. The interest which the girls have taken in the Christian Endeavor Society, and its beneficial results have been a great encouragement. In addition to the regular meetings held on Sunday afternoon, there are daily voluntary meetings of groups of girls at noon-time and at dusk. The work of the Society shows itself also in a most practical way. There is a Sunday committee whose work it is to help the smaller girls to spend Sunday in a profitable way. A Flower Committee has recently been appointed, whose members have started quite a garden in a retired corner, its products to be given to the sick or sold for the benefit of the Society. This year over Rupees fifty-eight have been raised for the support of the Society's Bible woman who works in villages near Madura. The Sunday School Committee is one

of the most helpful. I have been such pleased to see, for several Sundays in succession, forty or fifty children, many of them non-Christians, who do not attend the day school, gathered in Otis Hall to learn Christian songs and verses, and hear Bible stories. A prominent member of this Committee was married a few months ago and went to live in one of the villages in the Tirumangalam Station. She writes me that she has started a similar Sunday School there, and finding the women too ignorant of the Bible, was holding meetings with them. So the good work spreads. It has pleased me much to hear from our missionaries that our girls can be recognized anywhere in the villages by their manners and appearance. We had, for a short time, a young woman of the robber caste whose parents had become Christians, learning to read with the little children. She became much interested and was almost always to be seen with a book in her hand. When her father, having arranged a marriage for her, came to take her away, she cried bitterly and said, 'My father is foolish to take me away from school.' She promised to keep on studying and try to read the Bible. In this country where home training, even among Christians, is so deficient, the importance of a boarding school like this can hardly be overestimated. It is our aim, not only to educate and train teachers, but, by inculcating in our girls habits of cleanliness, a clear knowledge of right and wrong, habits of self-control and the true principles of Christian living, to plant seeds whereby the homes of the future may be elevated, and the moral and religious sense of the community raised."

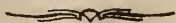
Conclusion.

And now we close the account of the year's work, as we began it, with devout thankfulness, to our Heavenly Father for His loving care and gracious mercies towards us. There have been difficulties to be met, lack of means, lack of

men, opposition from without, sadder still, failures of those in whom we have trusted, and, saddest of all, there have been imperfections in our own service, falling far below the ideal that our Lord and Master set for us. But He has been pleased to use us and to bless our labors together with Him, and as we face the new year with its problems and opportunities, its crying needs and increasing demands, it is with a deeper trust in His almighty power, a deeper sense of His love for fallen mankind and a deeper purpose of loving, loyal service in His name for those who are our neighbors—to those who have need. We invite all who have been permitted to share with us in this good work to rejoice with us at the signs of healthful growth which we have mentioned and to join us in asking for yet greater things, for God's best gift, even the out-pouring of His Holy Spirit upon us.



Selections from the Pastors' Reports.



NORTH GATE CHURCH, MADURA.

I praise the Lord for having protected all the members of my church this year from cholera. The members of the congregation are progressing in alms-giving, in Biblical knowledge and in piety. A poor Christian widow used to sleep every night in a Hindu friend's house. Every night she prayed to God for his kind protection. The Hindu friend (an old woman) saw her praying every night and said that her goddess, Kali, would do some evil to that widow and asked her not to pray longer. But the Christian widow gently explained to the old woman about Christ and His love, with the result that that old woman of 75 years of age professed Christianity through the influence of the poor widow's kind words. The members of the church help me very much in spreading the Gospel among the Hindus. In addition to this the members of the Y. P. S. C. E. help with musical instruments when preaching in the neighboring villages. My wife collects funds from the Christians and Hindus for the support of a Bible woman. This church building is not large enough to accommodate all our members, but I trust that God will help us to make good our needs.

S. SIMON, *Pastor.*



PASUMALEI CHURCH.

The congregation contains 482 souls, the majority of whom live at Pasumalei itself. There are 226 communicants, of whom eleven young men in the school and two women from without were admitted this year on confession. Rev. Messrs. Washburn and Jones have, in various ways, been helpful to me in the care of the congregation and they have held an English service every alternate Sabbath evening for the benefit of the English speaking people. Mrs. Washburn and Mrs. Jones have held weekly prayer-meetings with the women and have visited them in their houses.

A Bible woman residing here works in some of the neighboring villages and is, in part, supported by the contributions of the

women ; her work is under Mrs. Washburn's care. The Sunday School is a large one including as it does most of the college and theological students. During the past year, their study was the Life of our Lord, following the course of the Blakeslee Graded Lessons. The younger students, together with the women and the children had their lessons separately, under Mrs. Washburn, and at the end of the study hour both divisions met in the church for a short closing service.

Blessed be the name of the Lord for the numerous spiritual and temporal blessings vouchsafed unto us all during the past year. I feel very grateful to my people for the sympathy and kindness shown to me as the ministering servant of the Lord.

A. BARNES, *Pastor.*

DINDIGUL CHURCH.

The daily morning and evening prayers for the Boarding School boys and girls, the weekly meeting for the young men and women on Thursdays, the Friday's service for the congregation, the work of the Bible women, the household visitation by pastor and station catechist and the preaching trip twice a week to the villages accompanied by the station Dispensary catechists are not without their advantages, though not signally blessed. The number of Hindu women who are learning to read is increasing year by year. I cannot adequately estimate the immense benefit accruing to the public from the Dispensary, without regard to difference of caste and creed.

Patiently and prayerfully working, we are hopefully lifting up our eyes unto the hills, from whence cometh our help.

J. COLTON, *Pastor.*

WESTERN PASTORATE, DINDIGUL.

I have been much pleased to see young men and women, who were before in the village schools and in the station Boarding School, able to sing sweet hymns and lyrics and read the Bible in their homes and I have encouraged them to do some work for Jesus. The church members have been studying the Bible lessons regularly. Some of them who were very sick recovered, and offered thanks to God. A catechist has been appointed on the

Adalur and Periyar Hills for the Christian overseers and coolies that are working there and he has been doing good work, among them and among the Pallars who have baek-slidden from Christianity.

A. SAVARIMUTTHU, *Pastor*.

KAMUTHI CHURCH.

The past year we were blessed by the accession of about 210 new adherents on two special occasions in June, after an itinera-cy, and one on November. The first consisted of about a hundred and a cateehist has been sent them to teach them the way of the Lord. The second, was of about 110, and there is a prospect of some more villages round about with a good number of souls. Here Goldsmiths, Maravars and Nayaks as well as Pal-lars have embraeed Christianity. A Brahman eateehist is in echarge of them. The work among our old congregations is blessed. We have more new communicants, people are interested to learn Bible stories and verses, observe Sunday and attend the services. Some are working among their relations for Christ. Cateehists have labored with new zeal. A new school has been started here in Kamuthi and we hope it will aid, in time, the spread of our religion in the heart of the town.

M. EAMES, *Pastor*.

ARUPPUKOTTEI CHURCH.

I am happy to say that the ehureh has made a considerable progress in spiritual life and religious knowledge. The attendance at the serviees is very prompt; some young men of the congregation show a great desire for Scripture knowledge and to preach to others. By the work of a Bible woman a good number of Christian women have learned to read. We admire and praise the proteeting goodness of God in the time when cholera was raging in the town, about the middle of the year.

A good Christian who bore splendid testimony to Christ for the last thirty years has gone to his eternal rest. I am sure if we had a dozen such spiritual, unpaid men in our church a large amount of work would be done for Christ. Street and market preaching are regularly conducted, the results of which

we eagerly await. In August I made a tour over the station as Representative Pastor to examine the work done in the villages and to encourage the Christians in upright living. The tour was a beneficial one to me and I had much pleasure in meeting some of the good Christians.

Y. J. TAYLOR, *Pastor.*

TIRUMANGALAM CHURCH.

I resigned my connection with the Mallankinaru Church after twelve years work there and am now at work in Tirumangalam and surrounding villages. Six persons have been received into the church and thirteen children were baptized by me. Though I am often out in the villages the members of the Tirumangalam congregation conduct their own meetings in my absence. The heathen children in the mission schools study regularly God's Word and can recite many passages. Much work is being done here among the heathen, who listen gladly to the Word. I have done much work on the Itineracy, this year, during which time we sold many religious books and Bible portions. I have administered the Lord's Supper in many congregations and have been glad to see the growing piety and interest among the members. May God bless all the people of our churches, congregation and villages.

A. PERUMAL, *Pastor.*

KOTTEIMEDU CHURCH.

During the year 1894, eight persons have been admitted to the church on profession of their faith, and eleven children have been baptized. A Hindu who lives in Vadakarai has bought a Bible from me, reads it regularly, and occasionally comes to converse with me in regard to what he reads.

In the Andipatti Church, which is also in my care, there have been added, during the past year, nine persons on profession of their faith, and sixteen children have been baptized. In connection with this church, one of the members who as a Hindu was an Achari by caste, has been much hated by his relatives and others, and especially by his aged mother, for his steadfastness in Christianity. By God's grace our frequent visits and exhortations have been blessed, and the mother has turned from her per-

secutions and been admitted to the Church as a member. This interesting fact is one that is known and spoken of by many who knew how, formerly, she persecuted her son for his faith in Christ. I am much encouraged by this, and pray that God may still further bless my work in my old age.

C. WILLIAMS, *Pastor.*

BATTALAGUNDU CHURCH.

During the year nine persons have been received to the Church on profession of their faith. Among the number is one, a mason, the elder brother of the honored pastor of the Pasumalei Church. Twelve children have been baptized. Two marriages have been solemnized. One family containing five persons has been received into the congregation, from Hinduism. I have administered the Lord's Supper at stated times to the groups of members in the several villages in my pastorate, both on the plains and on the hills.

One feature of interest in the work here, is the fact that there are five Christian teachers teaching independent schools, in villages where there are as yet no other Christian families besides those of the teachers themselves. The influence of these schools is Christian, and both teachers and scholars welcome me when I visit those villages.

In June we held here the third district convention of Y. M. C. A., Mr. Jeffery, who organized that work here, was with us just before his departure for America. The Y. P. S. C. E of this church is doing its work faithfully, and systematically. The Circle of King's Daughters, under Mrs. Tracy's influence is doing its work very regularly. It holds two meetings per week; one for sewing, and the other for Bible study, and for report of work done for others. The twelve members have this year collected Rs. 3-9-9.

As a Representative Pastor I visited nearly all the congregations and schools, in this and Periakulam Station.

A. PITCHAIMUTTHU, *Pastor.*

KODAIKANAL CHURCH.

There are two hundred and sixty persons in the fifty-five families connected with the congregation of this Church. Of these one hundred and seventeen are communicants. During the year one Hindu youth has been admitted to the Church on profession of faith. Ten others, who had been baptized in infancy, were also admitted. Seventeen children have been baptized. The attendance at Sabbath worship is greatly improved. Offerings of fowls, vegetables, etc., are made by the members of the congregation, besides the regular offerings on the Sabbath, and the mite boxes, which are gathered twice each year. Some, I am sorry to say, neglect the Sabbath services, and make no offerings to God, for His many blessings. The Sunday School is regularly attended, and the attendance has increased. Though there is no Bible woman, here, yet much work has been done for the women, and in the Circle of King's Daughters, the members go among the other women and preach to them of Christ. Street, and bazaar preaching has been done, and I have visited more than thirty hill villages, on my preaching tours. The people listen willingly.

G. N. PAKKIANATHAN, *Pastor*.

KAMBAM CHURCH.

My work in pushing on the extension of my field was successful in the accession of a congregation of Paliars, a very ignorant superstitious, and devil-worshipping tribe of hill people. The Gospel had been preached to them many years, but they were very much afraid to accept it because of their fear of the devils. Finally they sent word to me and when I went there they all welcomed me very joyfully, and unitedly said, "Sir, we feel that we are the only destitute and degraded beings among the human race, and it has been the result of our worshipping the devils. All try to make gain of our ignorance and poverty, and we have never had any one care for us: we give our names to be entered in your roll because we this day forsake the devils and agree to worship the true God and Saviour of whom you have told us: we believe He will forgive our sins, and make us join the real human society." I took their names, and offered prayer on their behalf, and since then they come and attend very solemnly the

services held, till now, under their idol-tree. They are quite ignorant of any trade, but live mainly upon jungle fruit, gums and roots. The women are very poorly clad and the men and children almost naked. They are very deserving of human help and sympathy.

Besides our daily work for the Hindus, we meet every Market day in Kambam and preach to hundreds gathered there, and in our itineracy and tours we visit all the Christian and Hindu villages in this valley, and I believe the Lord has opened the eyes of many, because they willingly hear the Gospel. There are three village schools in the Pastorate, and these we try to make nurseries to the church.

S. ISAAC, *Pastor.*



TABLES.

No. 1.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.							Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attendance.	Sabbath Schools.	Sabbath School attendance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.											
		Ordnained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.																	Total.	For Station Purposes.	For Other Purposes.			TOTAL.						
																											Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
Madura	1834	3	10	2	28	33	24	18	118	21	15	279	338	609	1226	79	23	21	15	709	32	929	221	217	286	2186	15	7	332	9	32519	810	9			
Dindigul	1835	3	12	3	3	31	13	5	70	68	41	466	484	823	1773	42	52	25	13	1120	3	500	287	134	149	440	14	2	469	11	7	910	9	9		
Tirumangalam	1838	2	14	2	1	11	4	0	34	52	43	514	450	699	1663	28	55	40	19	1049	21	559	293	80	128	932	14	4	105	8	0	1038	6	4		
Tirupuvanam..	1835	0	10	1	1	8	9	0	29	32	16	150	196	223	569	121	19	17	4	408	11	211	48	24	24	155	1	6	143	8	0	298	9	6		
Pasumalei.....	1845	2	2	1	1	22	1	1	30	7	4	312	79	145	536	72	18	3	2	385	5	390	275	50	86	457	11	10	397	12	0	851	7	10		
Periakulam ...	1848	5	23	1	2	16	6	0	53	62	45	699	806	1382	2887	8	103	68	19	1139	36	566	362	129	242	1003	10	6	184	0	0	1187	10	6		
Mandapasaiei ..	1851	4	30	2	9	18	10	1	73	121	61	1146	1092	1849	4087	205	111	93	18	1979	30	620	544	152	280	948	0	0	655	6	0	1601	6	0		
Battalagundu..	1857	3	6	1	2	16	5	1	34	29	17	184	205	434	823	-127	16	6	3	446	21	487	118	64	156	204	13	9	66	0	0	270	13	9		
Melur.....	1857	0	5	1	5	11	4	0	26	23	15	76	69	92	239	-6	12	1	3	124	11	215	57	34	28	117	7	0	107	13	7	225	4	7		
Palani	1862	1	9	0	1	11	11	0	33	17	10	143	152	346	641	5	15	15	3	610	13	407	70	36	75	126	3	0	73	10	0	199	13	0		
Manamadura ..	1864	0	12	1	5	17	7	0	42	47	32	239	270	558	1067	274	30	16	9	664	8	197	62	42	91	259	12	0	151	0	0	410	12	0		
Total...	...	23	133	15	58	194	94	26	543	479	299	4210	4141	7160	15,511	701	454	305	105	8633	191	5081	2337	962	1545	6833	7	8	2680	14	5	9514	6	1		

No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions.	ADDITIONS.					LOSSES.						Gain, or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.					
							Baptised in Infancy.	From Romanism.	From Heathenism.	Total by Profession.	By Letter from Churches.	From other Missions.	Restored to Church privileges.	Total.	Dismissed to Madura.	Mission Churches.	To other Missions.						Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.
Madura	Station	1834	Rev. J. Rowland	1890..	88	626 3 7	1	1	1	14	3	..	4	1	1	..	..	..	8	10	-6	551	5	121	11	
	Madura West	1868	Rev. J. Rowland	1890..	159	272 3 4	6	7	1	1	5	10	1	30	3	..	..	..	3	9	21	551	11	129	11	
	Madura East	1872	" Samuel Taylor	1883..	244	958 6 0	24	3	1	27	11	5	2	45	4	..	..	..	5	10	35	551	10	241	10	
	North Gate	1891	Rev. S. Simon	1891..	60	207 1 11	2	3	1	6	..	3	1	10	1	..	..	..	2	3	7	551	4	61	4	
	Station	1855	Rev. J. Colton	1875..	186	445 9 1	2	..	..	2	..	..	..	2	6	..	..	..	..	17	-15	..	551	7	340	7
Dindigul	Dindigul	1858	Rev. J. Colton	1875..	181	339 6 8	7	1	..	8	..	..	8	..	..	..	..	..	8	10	-2	551	10	152	10	
	Pugayilepatti	1872	" A. Clark	1872..	76	55 10 0	2	3	..	5	..	..	5	..	..	..	..	..	3	9	5	551	4	135	4	
	Dindigul West	1872	" A. Clark	1872..	118	70 0 0	3	..	..	6	..	..	6	..	..	..	..	..	3	9	3	551	7	230	7	
	Station	1838	Rev. A. Savarimuttu	1858..	135	305 0 0	4	..	..	3	..	..	13	30	7	..	..	..	2	39	26	551	4	111	4	
	Mallankhuru	1855	Rev. A. Perunal	1885..	102	225 4 0	4	..	..	1	12	..	..	14	34	..	..	..	1	37	23	397	1	31	1	
Tirumangalam	Trinity	1885	Rev. A. Perunal	1885..	101	258 2 0	5	..	..	5	8	..	..	14	14	..	..	..	2	4	59	42	144	23	92	23
	Mundudeipu	1894	" A. Channamuthu	1894..	59	250 0 4	5	..	..	5	8	..	..	61	..	..	..	..	2	2	42	42	144	23	92	23
	Station	1838	Rev. A. Barnes	1871..	144	298 9 6	2	35	..	41	1	..	2	44	1	..	..	..	1	16	39	280	11	201	11	
	Kottelmedu	1856	" C. Williams	1858	230	851 7 10	13	1	1	15	35	5	..	53	14	2	..	..	..	9	2	45	844	16	173	16
	Andipatti	1859	"	1858	98	150 12 4	2	6	8	9	4	..	..	11	4	..	..	..	1	9	2	844	16	173	16	
Peralakulam	Kamban	1856	Rev. S. Isaac	1872..	134	103 5 6	1	..	..	6	8	..	..	9	2	..	..	..	2	6	15	2	844	16	173	16
	Koilapuram	1856	" S. Nallathambi	1883	83	48 10 10	2	8	3	13	3	..	..	16	1	..	..	..	1	6	10	2	844	16	173	16
	Kombel	1856	"	1883	95	128 7 8	1	..	..	1	1	..	..	2	4	..	..	..	1	2	7	2	844	16	173	16
	Bodunayakanur	1859	Rev. S. Vethamankam	1890..	145	150 0 6	12	..	..	32	3	..	..	35	1	..	..	..	5	6	29	2	844	16	173	16
	Kodekanal	1857	" G. Pakianathau	1890..	117	397 7 4	10	..	..	1	7	3	..	21	8	..	..	..	1	19	2	2	844	16	173	16
Mandapasaiei	Mandapasaiei	1851	"	1894..	88	88 0 0	2	..	..	1	3	..	2	8	..	..	..	..	1	2	2	2	844	16	173	16
	Vadanurani	1855	"	1855	43	70 0 0	2	..	..	1	3	..	2	8	..	..	..	..	1	2	2	2	844	16	173	16
	Karlsakulam West	1855	"	1855	79	84 0 0	2	..	..	15	17	..	..	17	19	..	..	..	4	9	8	2	844	16	173	16
	Kanjampatti	1858	Rev. M. Thomas	1873..	82	89 0 0	1	..	..	4	16	..	..	21	4	..	..	..	1	2	3	18	70	3	70	3
	Sevalpatti	1855	" Y. Joseph Taylor	1894..	179	301 6 0	4	11	6	11	1	9	..	25	26	12	..	..	5	10	11	24	947	14	148	14
Mandapasaiei	Aruppukottel	1883	"	1894..	206	612 4 0	11	6	17	3	3	2	25	26	12	..	..	..	5	45	20	2	947	14	148	14
	Karlsakulam East	1855	" M. Eames	1870..	33	75 0 0	10	..	..	25	8	5	..	38	6	1	..	..	5	6	6	2	947	14	148	14
	Kamuthi	1889	"	1870..	167	200 12 0	10	..	..	15	..	..	..	38	6	1	..	..	4	13	25	2	947	14	148	14
	Paralechi	1855	"	1855	70	80 0 0	6	6	9	2	2	12	3	1	4	6	6	2	947	14	148	14
	Station	1872	A. Picheimuttu	1884..	100	155 14 9	3	2	4	9	2	2	..	13	7	2	1	6	6	3	2	947	14	148	14
Battalagundu	Sihukuviripatti	1872	"	1890	83	48 14 0	2	6	7	1	1	..	9	2	..	..	..	..	1	2	3	5	342	3	77	3
	Aminapatti	1872	"	1890	71	12 0 8	1	..	..	2	0	..	..	2	..	..	..	..	1	2	2	2	342	3	77	3
	Ponnamapatti	1876	"	1890	72	45 14 3	1	..	..	2	0	..	..	2	..	..	..	..	1	2	2	2	342	3	77	3
	Chanderapuram	1878	S. Jacob	1890	16	8 2 1	2	..	..	6	..	..	..	6	..	..	..	..	1	2	2	2	342	3	77	3
	Station	1857	"	1857	71	225 4 7	4	2	6	19	..	..	..	20	3	..	..	..	1	2	2	2	342	3	77	3
Madr	Station	1862	Rev. A. David	1886..	171	199 13 0	3	14	19	19	..	..	..	20	3	..	..	..	1	2	2	2	342	3	77	3
	Palani	1862	Rev. A. David	1886..	171	199 13 0	3	14	19	19	..	..	..	20	3	..	..	..	1	2	2	2	342	3	77	3

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.				WORK OF EVANGELISTS FOR HINDUS.				WORK OF THE BIBLE WOMEN.						BOOK DISTRIBUTION.													
	No. of Itineracies.	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	No. of Persons on the Roll during 1894.	Do. under Instruction at the end of this year.	No. of separate houses visited.	No. of hearers.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions sold and given	Rs. A. P.	Amount realised for Scriptures and portions.	No. of Tracts and Handbills.	School and other Books.	Amount realised for Tracts and Books.	Rs. A. P.	Total OF RECEIPTS.				
Madura	5	13	24	7	200	197	12,169	715	15,884	28	2149	1631	8321	81,877	257	146	499	308	1	6	37,660	3798	308	1	6	469	14	10
Dindigul	7	13	63	...	378	720	23,270	130	8,670	3	58	24	181	3949	10	42	577	91	1	0	20,938	686	91	1	0	108	5	6
Tirumangalam	6	29	53	...	348	304	18,045	552	12,706	1	42	6	123	3595	50	10	307	94	8	0	6300	505	94	8	0	109	0	0
Tirupuvanam	5	13	33	6	338	340	13,558	163	3,500	1	51	45	153	4886	6	4	73	34	4	3	3703	338	34	4	3	39	15	9
Pasumalei	3	15	39	10	327	223	16,535	568	22,680	1	73	50	95	.....	30	27	106	245	15	4	5950	522	245	15	4	278	0	4
Periakulam ...	3	19	58	...	266	169	12,928	192	10,578	2	45	37	134	8557	23	6	201	145	7	3	5424	1641	145	7	3	164	5	3
Mandapasalei	5	14	32	16	276	350	12,250	624	16,420	9	318	228	1299	20,443	34	8	139	138	0	0	5000	860	138	0	0	151	5	0
Battalagundu	4	13	25	3	318	60	5,144	213	8,180	2	22	11	274	7405	118	33	594	...	...	...	2092	1307	...	...	...	...	...	...
Mélur.....	6	27	38	18	296	326	19,303	179	4,630	5	145	97	766	8926	18	25	149	104	1	5	2600	1303	104	1	5	123	8	7
Palani.....	3	3	18	...	106	108	10,135	..	.....	1	32	28	149	2809	4	2	2	55	0	8	4960	972	55	0	8	56	12	8
Mánámadura...	6	30	50	18	506	621	19,238	34	3,644	5	285	217	1517	20,989	33	16	367	117	8	9	4769	1105	117	8	9	143	6	5
Total...	53	189	433	78	3359	3418	162565	3370	106,892	58	3220	2374	13012	163438	583	319	3014	1334	0	2	99,396	13,037	1334	0	2	1634	10	4

No. IV.

Statistics of Educational Work.

NAME OF STATION.	Pasumalei Institution, Madura Girls Training School, High & Mid- Schools, & Bible Women's Train- ing Institution.										STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.			Grand Total on the Rolls of all Schools.	Rs. A. P.	Fees from all Schools.
	No. of Teachers.	Theological Students.	Normal Students.	Tuts. on Roll in Col. Dept.	Stu. on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils recd. in 1893.	No. of Pupils left in 1893.	Male Pupils in Middle Dep.	Male Pupils in Primary do.	Female Pupils in Mid. do.	Female Pupils in Prim. do.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Total of all Christian Students.				
Madura	13	75	71	66	212	12	10	5	22	17	39	265	26	291	330	9	465	127	1007	2555	9	11	
B. W. Tr. Inst. ...	113	13	
Fem. Nor. School ...	11	8	...	...	6	45	114	173	20	34	1	48	17	65	511	26	...	...	537	602	2	10	140	131	971	615	0	0	...	...	...	...	...	...
Dindigul	3	...	...	...	...	...	...	...	16	9	3	71	29	100	230	13	...	...	243	343	1	2	44	103	387	1597	6	0	...	...	...	...	...	...
Tirumangalam...	...	...	...	...	...	...	...	...	12	7	8	24	14	38	225	9	...	...	237	272	1	2	37	42	308	195	3	0	...	...	...	...	...	...
Tirupuvanam .....	...	...	...	...	...	...	...	...	2	3	...	1	1	2	76	6	...	...	82	84	...	...	...	...	...	85	4	0	...	...	...	...	...	...
Pasumalei.....	24	18	28	17	72	104	92	331	20	16	4	101	43	144	360	9	...	...	369	513	2	3	63	144	576	3943	14	0	...	...	...	...	...	...
Periakulam .....	...	...	...	...	...	...	...	...	25	15	7	151	39	190	431	26	...	...	477	667	1	2	40	315	852	177	7	7	...	...	...	...	...	...
Mandapasalei .....	...	...	...	...	...	...	...	...	13	13	3	36	25	61	244	25	...	...	269	330	1	2	24	116	408	166	0	0	...	...	...	...	...	...
Battalagundu....	...	...	...	...	...	...	...	...	11	18	4	10	6	16	279	10	...	...	289	305	1	2	33	16	338	468	9	1	...	...	...	...	...	...
Méltur.....	...	...	...	...	...	...	...	...	11	10	8	48	21	69	374	16	...	...	390	459	1	4	67	69	526	264	13	6	...	...	...	...	...	...
Palani.....	...	...	...	...	...	...	...	...	1	1	3	33	19	...	46	...	...	...	315	333	1	1	25	96	436	135	0	0	...	...	...	...	...	...
Manamadura	7	9	11	115	90	17	122	5	171	315	149	151	46	527	215	742	8328	168	3496	4238	16	45	938	7601	5411	10,436	6	7
Total.....	52	31	36	17	153	280	403	920	7	9	11	115	90	17	122	5	171	315	149	151	46	527	215	742	8328	168	3496	4238	16	45	938	7601	5411	10,436	6	7

American Madura Mission. Comparative Table of Statistics, for the Years 1875-1894.

	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894
1. Native Agency ...	134	129	130	304	317	390	415	412	377	438	418	422	433	454	448	469	508	533	552	543
2. Christian Villages ...	277	292	299	321	340	343	348	373	383	381	374	374	390	384	417	411	419	433	450	479
3. Adherents ...	8002	8408	8877	11086	11137	11372	11399	11629	11488	11559	11665	11412	11878	12036	12875	13077	13607	13929	14810	15511
4. Gain or Loss ...	182	406	469	2209	81	228	17	229	-142	71	105	-157	466	162	839	202	581	322	881	701
5. Sabbath Schools ...	...	...	...	...	51	105	71	92	111	102	104	123	138	172	146	182	182	179	190	191
6. S. S. Attendance ...	...	...	...	...	2827	2950	2450	3020	3022	2956	3059	3337	3700	4152	3811	4591	5222	5024	5600	5081
7. Contributions—Rupees ...	5207	5059	3003	4276	4383	4868	5100	5569	6471	6479	7184	7266	7669	7538	8416	9564	8458	8585	9420	9514
8. Church Membership ...	1880	1969	1978	2255	2426	2591	2827	2886	2817	2908	3020	3053	3233	3439	3562	3640	3707	3832	4109	4350
9. Gain or Loss ...	95	89	9	277	166	169	225	63	-69	91	115	69	180	208	123	78	79	125	277	245
10. No. of Bible Women ...	...	...	...	...	...	17	18	17	20	19	24	26	31	35	37	40	43	56	57	58
11. No. of Pupils ...	...	...	...	...	...	...	524	758	1580	1016	1646	1201	1442	1539	1438	1684	1947	2194	2648	3220
12. Bibles sold and given ...	314	269	192	202	186	215	264	188	196	802	279	252	215	266	246	188	208	284	470	583
13. New Tests. „ „ ...	194	145	126	93	124	225	251	165	238	244	254	214	233	270	167	283	339	279	306	319
14. Portions „ „ ...	3211	3218	2831	2430	2384	3084	2696	3409	3696	4160	2557	2418	2415	2123	1915	2201	3796	3733	2495	3014
15. Sales of above ...	(Included in No. 17 until 1881)					...	179	206	214	183	183	150	171	178	161	155	215	269	273	300
16. School and other Books ...	11405	11383	7537	11503	11465	42914	11923	15046	13281	12792	17305	11633	10548	9993	8286	10484	9274	13953	11697	13037
17. Sales of above—Rupees ...	1020	1201	800	864	778	1131	977	1411	1394	1271	1604	1156	856	1099	1467	758	881	1464	1275	1334
18. Total of Scholars... ..	2868	2775	2668	2618	3096	3772	4723	5087	4981	4709	5005	5019	5680	5775	5410	5695	6280	7275	6873	6405
19. Fees from all Schools—Rs.	2371	2396	1805	2278	2515	3179	4059	5296	5492	9814	11103	9878	10001	11221	11421	10782	10251	10455	11259	10435

DONATIONS.

The following donations were received by those under whose names they are severally designated and are here gratefully acknowledged.

REV. J. S. CHANDLER.

For Educational Work.

1893.

A Boston friend through Mrs. Capron	...	\$	25	00
Madura Band, Wakefield, Kansas	...		17	50
Y. P. S. C. E., Braddock, Pa.	...		10	00
Chauncey B. Conn, Woburn, Mass.	...		39	50
Northfield Seminary	...		25	00
Mrs. A. J. Fay, Keene, N. H.	...		10	00
Young Ladies Band, Haydenville, Mass.	...		20	00
Mr. J. H. Morley, Minneapolis	...	£	2	7 0
Mrs. Sheldon, for Center Ch. S. S., N. H., Conn.			4	0 0
Miss Sherman, Hampton, Va.	...		4	4 0

1894.

Y. P. S. C. E., Braddock, Pa.	...	\$	20	00
Northfield Seminary	...		25	00
Wellesley College	...		18	00
Mrs. Sheldon, for Center Ch. S.S., N.H., Conn.	£	5	0	0
Miss Sherman, Hampton, Va.	...		4	4 0
Rev. E. H. Chandler, Taunton, Mass.	Rs.	52	6	0
A friend in Boston	...	\$	25	00

Evangelistic Work.

1893.

W. H. Cooly, Auburndale, Mass.	...	\$	5	00
West Newton Extra-Cent-a-Day Band	...		45	00
Mrs. Peterson	...		20	80
Through Miss Swift	...	Rs.	58	3 6

1894.

Through Miss Swift	...	...	\$ 50 00
R. L. Wensley, Brooklyn, N. Y.	...	...	40 00

General Work.

1893.

1st Cong. Church, Winnetka, Ill.	...	\$ 3 00
Friends in New Preston, Conn.	...	15 00
Puritan Congregational Church, Brooklyn, N.Y.	...	40 00
Y. P. S. C. E., Oswego, Ill.	...	40 00
Miss E. F. Newton, Westboro, Mass.	...	10 00

1894.

1st Congregational Church, Winnetka, Ill.	Rs. 13 6 0
W. G. Waterman Esq., Southport, Conn.	40 0 0
Mrs. Cronin	50 0 0
„ Wilson	20 0 0
Miss Emma E. Stebbins, Claridon, O.	\$ 45 00
Mrs. Capron	25 00
J. M. C. Dickey Esq.	£ 5 0 0

Famine Relief.

A friend in Dorchester, Mass.	...	\$ 10 00
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REV. W. P. ELWOOD.

John A. Tucker	...	\$ 62 00
Forest Ave. Church, New York City	...	15 00
A friend	...	15 00

REV. E. CHESTER, M. D.

For the Dindigul Dispensary.

	Rs.	A.	P.
Dindigul Taluq Board	1,368	0	0
Dindigul Municipality	455	0	0
Joint Grant of above for Medicine	650	0	0
G. S. Hickey Esq.	15	0	0
G. L. Creed Esq.	50	0	0

			Rs.	A.	P.
A. C. Woodhouse Esq.	...	...	25	0	0
Messrs. Spencer & Co.'s Rollers	...	...	25	0	0
Native friends	...	...	10	0	0

For Mrs. Chester's Girls' Schools.

Mrs. E. E. Glazier	...	...	200	0	0
A friend	...	...	100	0	0
Dindigul Native Benevolent Society	...	...	70	0	0
Do. Boys' Boarding School	50	0	0

For General Mission and Evangelical Work.

E. E. Glazier Esq.	200	0	0
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REV. H. C. HAZEN.

Mrs. W. B. Capron	\$ 40	00
Miss Annie H. Capron	5	00
Miss E. S. Strong	10	00
Mrs. A. W. Tufts	50	00
Presbyterian S.S., Holly, N. Y.	...	...	21	40
Mrs. Hurd,	"	"	20	00
Miss Sara Cook	"	"	15	00
Ladies of 1st Cong. Ch., Appleton, Wis.	...	...	30	00
Mrs. S. A. Harwood	"	"	10	00
Mrs. T. M. Nevius, Glen Ridge, N. J.	...	...	30	00
Mrs. C. F. Blood, Ithaca, N. Y.	...	...	15	00
Rev. G. W. Wright	...	...	12	50
Mrs. A. S. Burnell \$ 1.50 and E. H. Cost \$ 1.50	...	...	3	00
Willing Workers, Bath, Me.	...	...	27	00
Mr. R. S. Samuel, Tiruvadanai	...	...	Rs. 2	4 0

REV. E. P. HOLTON.

Cong. Ch., East Weymouth, Mass.	...	\$ 15	00
Rev. E. V. Bigelow, Cohasset, Mass.	...	3	00
Y. P. S. C. E.,	"	4	00
King's Daughters,	"	4	00

Mrs. Barstow's S. S. Class, Hanover, Mass.	...	\$	10	00
Mayflower Y. P. S. C. E., Kingston, Mass.	...		17	00
A friend, Danvers, Mass.	...		5	00
Do. " "	...		5	00

REV. J. P. JONES.

			Rs.	A.	P.
By Union Church, Boston	...	\$	200	00	693 14 11
Through Rev. N. G. Clark, D.D.	...		80	89	280 10 7
By Elliot Church, Me.	...		40	00	133 5 6
By Pres. Thwing, Wes. Res. Un- iversity	... ...		25	00	83 5 5
By Y. P. S. C. E., Claridon, O.	...		10	00	33 5 4
By Cong. Church, Edwardsdale, Pa.			5	00	17 5 7
By Mrs. Campell, Glen Ridge, N.J.			37	50	134 3 8
By Hillsboro Bridge, N. H. Cong. Church	... ...		18	00	62 7 3
Mrs. C. Case, Hudson, O.	...		15	00	52 4 10
S. School, " "	... ...	£	3		54 12 8
Y. P. S. C. E., So. Coventry, Conn.		\$	25	00	88 9 2
Mrs. Davies, Thomastown, O.	...		10	00	35 6 10
Y. P. S. C. E., Kittery Pomt, Me.			40	00	152 0 0
Miss Abby M. Campbell, Pittsfield, Mass.	... ...		30	00	112 10 10
"Friend" Orange, N. J.	...		25	00	93 14 5
Y. P. S. C. E., North Church, N. Y. City	... ...		40	00	150 3 10
Mrs. Childs, Montreal	...		100	00	375 9 7
Y. P. S. C. E., Kennebunkport, Me.			15	00	53 14 1
Y. P. S. C. E., Windham, Ohio	...		15	00	52 14 11
Y. P. S. C. E., Bellevue, Ohio	...		14	00	50 10 5
Mrs. Grace Lobdell Marietta, O.			15	00	54 4 4
Pasumalei	... ...				5 2 9

MISS M. T. NOYES.

For support of girls in Madura Girls' Normal School.

		Rs.	A.	P.
Society in San Diego, California.	\$ 15 00	52	0	0
Young Ladies Society, Walnut Hills, Cincinnati, Ohio ...	15 00	52	9	0
Friends of Miss Swift ...		161	3	5
Miss Louise Brown, Cambridgeport... ..	15 00	55	2	5
Through Mrs. Capron ...	50 00	175	7	4
Little Lights Mission Band, Pomona, Cal.	15 00	56	14	5
Wellesley Christian Association ...	18 00	67	9	9
Somerville Mission Circle ...	15 00	54	4	4
Miss Alice Adams, Auburndale ...	15 00	54	10	0
Mrs. Capron for Laura ...	10 00	36	11	11
Young Ladies Society, Auburndale	15 00	56	8	0
Walnut Hills Cong'l. S. School ...	30 00	113	6	5
Through W. B. M., from lady in Maine	10 00	37	7	3
Through W. B. M.	15 00	55	2	5
Through Miss B. B. Noyes ...	10 00	37	7	3

MISS MARY R. PERKINS.

F. P. Deering Esq., San Francisco, Cal.	25 00	89	0	0
A friend " "	45 00	156	8	0
Mrs. Morrison " "	5 00	16	0	0
Mrs. Samuel Perkins " "	45 00	162	0	0
Friends 1st Cong'l. Ch. " "	15 00	55	2	11
Y.P.S.C.E. Plymouth Ch. " "	15 00	56	6	2
Miss Rickard, Berkeley " "	5 00	16	0	0
Theodora Society, " "	50 00	174	11	10
Junior Endeavor Society, " "	15 00	54	7	0
A friend, Sacramento, " "	110 00	401	3	9
Sunday School Class, Santa Cruz, " "	10 00	33	8	0
Girls' Mission Circle, Lakeport " "	5 00	17	3	0
Y. P. S. C. E., Riverside, " "	30 00	103	2	5

		Rs.	A.	P.
Miss E. M. Mason, Shrewsbury, Mass.	\$25 00	89	7	2
A friend, Jersey City, New Jersey ...	5 00	18	12	0
Mrs. Potter, Minneapolis, Minn. ...	15 00	52	0	9
Y. P. S. C. E., St. Paul, ,, ...	30 00	103	2	5
Y. P. S. C. E., East Windsor, Conn. ...	15 00	52	8	0

MISS ELLA SAMSON.

Y. P. S. C. E., Prospect Hill Church, Somerville, Mass.	\$ 10 00
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REV. G. T. WASHBURN, D.D.

Congregational Church, Lenox, Mass., U.S. ...	\$ 22 45
Golden Rule Society, ,, ,, ...	10 00
Williams College, Williamstown, ,, ,, ...	1560 75
Mrs. Doherty, Boston, ,, ,, ...	20 00
Rev. J. Hanna, Chicago, Ill., ,, ...	100 00
Y. P. S. C. E., 1st Church, Concord, N.H., U.S.	20 00
Baraboo, Wis., U.S. ...	10 00
Y. P. S. C. E., Alfred, Me., U.S. ...	15 00
Williams College, Williamstown, Mass., U.S. ...	350 00
Thornton Bigelow Penfield Scholarship ...	25 00
Through Mrs. Capron, Boston, Mass., U.S. ...	£ 2 9 0
Mrs. M. Jenkins, Kilbourn City, Wis. ...	5 0 5
Y. P. S. C. E., Paola, Kansas, U.S. ...	6 0 0
Cong. Church, Gloversville, New York ...	6 0 0
Through Mrs. Capron, Boston, Mass., U.S. ...	9 15 0

REV. G. W. WRIGHT.

Y. P. S. C. E., Knoxville, Tenn. ...	...	\$ 25 00
Y. P. S. C. E., Tacoma, Wash. ...	...	10 00



Items from the Statistical Tables.

Population of the Madura District	...	about	2,250,000
Ordained Missionaries on the Field	...		13
Missionary Ladies, married and single	...	...	16
Stations	...	...	11
Pastors	...	...	23
Total Native Agency	...	...	543
Villages in which there are Christians	...	...	479
Adherents	...	...	15,511
Admissions during the past year	...	...	701
Church Membership	...	...	4,850
Admissions during the past year	...	...	245
Persons able to read	...	...	4,844
Average Sabbath attendance	...	...	8,635
Number of Sunday Schools	...	...	191
Average Sunday School attendance	...	...	5,081
Contributions	...	...	Rs. 9,514-6-1
able Women	...	...	58
Pupils under instruction by them	...	...	2,149
Number of people addressed by them	...	...	81,877
Do. do. do. by Evangelists	...	...	106,892
Do. do. do. on Itineracies	...	...	162,565
Bibles and Testaments sold and given	...	...	902
Scripture Portions do. do.	...	...	3,014
Schools of all grades	...	...	178
Teachers	...	...	314
Pupils	...	...	6,411
Christian Pupils	...	...	1,601
Books collected	...	...	Rs. 10,435-6-7

Post Office Addresses of the Missionaries.

MISS G. BARKER, B.A.	}	Madura.
REV. J. S. CHANDLER, M.A.		
MRS. J. S. CHANDLER, B.A.		
REV. E. CHESTER, M.D.	}	Dindigul.
MRS. E. CHESTER		
REV. W. P. ELWOOD, B.A.	}	Palani.
MRS. W. P. ELWOOD		
REV. D. S. HERRICK, M.A.	}	Madura.
MRS. D. S. HERRICK, B.A.		
REV. E. P. HOLTON, M.A.	}	Manamadurai.
MRS. E. P. HOLTON		
REV. J. P. JONES, M.A.	}	Pasumalei.
MRS. J. P. JONES		
MISS M. T. NOYES, B.A.		Madura
REV. J. C. PERKINS, M.A.	}	Aruppukottai.
MRS. J. C. PERKINS		
MISS M. R. PERKINS		
MISS ELLA SAMSON	}	Madura.
MISS E. M. SWIFT		
REV. J. E. TRACY, M.A.	}	Periakulam.
MRS. J. E. TRACY		
REV. F. VAN ALLEN, M.D.	}	Madura.
MRS. F. VAN ALLEN		
REV. C. S. VAUGHAN	}	Battalagundu.
MRS. C. S. VAUGHAN		
REV. G. T. WASHBURN, D.D.	}	Pasumalei.
MRS. G. T. WASHBURN		
REV. G. W. WRIGHT, M.A.		Tirupuvanam.
REV. W. M. ZUMERO, M.A.		Pasumalei.
REV. H. C. HAZEN, B.A.	}	On Furlough in America.
MRS. H. C. HAZEN		
MRS. J. T. NOYES		
MISS B. B. NOYES, B.A.		
MISS M. M. ROOT, B.A.		
MISS P. M. ROOT, M.D.		

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